HÆC HOMO:

WHEREIN

THE EXCELLENCY

of the CREATION of

WOMAN is

deſcribed;

BY WAY OF AN

ESSAY.

By *William Auſtin*, Eſq;

LONDON,

Printed by *R. O.* for *R. M.* and are to be ſold by *Philip Nevill*, at the ſigne of the Gunne in *Ivy-Lane* 1639.

To the truely vertuous
Miſtreſſe MARY
GRIFFITH.

Lady,

THE Authour of this Eſſay made you his Patern, which (being a Poſthume) begs you the Patroneſſe: let its infancie plead its excuſe, if it deliver in broken words but half your worth: and if you pleaſe to take it into

your protection, it ma
hereafter come forth mo
knowing of your vertues
ſome incredulous people i
is likely to meet with, whe
will deride it, as *Apocry-*
pha, their ſinne is their
puniſhment; they have
not ſeen you: and whilſt
through their malice they
condemne the Authour;
by the truth of your ver-
tues, he becomes a mar-
tyr: the Title of this Ma-
nuell is generall, the ex-
cellencie of *Womans* crea-
tion, the intended ayme
of the Authour was par-
ticular,

ticular, your praiſe: that he might ſatisfie the doubtfull; your perfections (though they are admirable) are not miraculous, which if they were your glory would be leſſened, becauſe they were not ſo fully your own: and thoſe of your Sexe, could not be ſo juſtly accuſed of enclining to the vices of the times, if it were not a declining from their naturall purity: your beginnings being equall, makes their infancie proportioned with your glory, but juſtice; and this work

of,

of his, and my Dedication but a duty, whereby I am obliged to acknowledge my ſelfe,

Vertuous Lady,

Your moſt humble

Servant

I. A.

To

To the Reader.

IT is not to bee expected that pieces though of never ſo exact and curious frame, compoſed by the moſt excellent and eveneſt hand, ſhould paſſe through the croud of the Criticall, and Cenſorious multitude, without receiving the aduſt effects of their malignant humours. It cannot be looked for therefore, but that this Eſſay of this excellent Author, muſt bee forced ſometimes in its paſſage, through the dangerous ſea of theſe quarrelling times, to ſtrike ſayle to thoſe muſters of malignant

and envious judgements that inevitably will assault it: and it is infinitely beyond my weake ability to come in with such supplies as might rescue so well-a-deserving Subject from suffering ship-wracke. But sure I need not, the Peece it selfe is strong enough to stand it out even to a victory, though it may now and then seeme to sinke under the aboundant pressures of Assaylants. Yet give me leave (courteous Reader) at the least to shew my willingnesse to doe somewhat, especially seeing it (or rather the world) hath had the misfortune to lose the Author, a Gentleman highly approved for his Religion, learning and exquisite ingenuity: his former Adventurings into the world, in that sublime expression of his Divine Meditations, have beene safely landed in the wisest and candidest judge-

udgments with approbation and applauſe; and doubtleſſe, This *,can not chuſe but receive alſo a childs portion together with that his brother,and why not a greater? for it* Zarah-*like put his hand out firſt, and therefore was the elder, though upon his drawing backe, his brother came out before him: They are both like the father, onely that, of a more graver, this, of a more youthfull aſpect: ye if the judicious Reader will be pleaſed to take an impartial view of its ſeverall Lineaments, he cannot chooſe but ſee the true Idæa of a moſt grave and Divine ſpirit ſhining forth in even its tender Non-age. I am ſure I ſhall rather blemiſh then adorne the worke, by ſaying any thing, and indeed, what need I?* Vino vendibili non opus eſt hedera: *my generall requeſt to the Reader is, that he*

would

would be pleaſed to let it paſſe quietly, and if he be one that cannot finde in his heart to commend and approve it, let him leave it for thoſe that both can and will, out of a pure judgement and refined wit, give it its due merit and honour; and to ſuch, I promiſe to remaine,

Ready to doe my beſt ſervice,

RALPH MABB.

HÆ(

HÆC HOMO.

CAP. I.

THE *Omnipotent* in the Beginning, Created all things for *Man*; and untill all things were made *fit* and convenient for him, *he* was not made: But, when they had received their Ornaments, then was brought forth this *admirable creature*, (the *Image* of his Creator;)

who was ſo excellently compoſed, that his Maker had not onely given him [*Os ſublime,*] a *face upward:* but [*mentem internam,*] a mind *inward*, to behold the Heavens, and *all* under them: *Homo ad contemplandum Creatorem ſuum creatus*
Gregory. *eſt*, ſaith *Gregorie*. Certainly, one would think, that to the *making* of ſo Divine a creature, ſome *extraordinary* matter, collected out of the *Quinteſſences* of the celeſtial Spheares, ought to be prepared. One would ſcarcely believe, (but that it is *written* where is no falſhood;) that the *baſe earth* were his beſt apparell; nay worſe, not *earth* but *Duſt*, (the very *contemptible* Duſt,) which the leaſt wind blowes away.

But

But, when we behold his dayly carriage, his pride and haughtineſſe; with what diſdain, he not onely *contemnes* inferiour creatures; but ſuch as were created equall with him; we may judge him, either to be made of *better ſtuffe* then we have heard of: or, that he very much *forgets* his beginning.

He was not made of *Heaven*, nor *in Heaven*; but *in earth*, and of *Duſt*, amongſt (his *fellow* creatures) the *beaſts* of the field: of the *ſame mettle*, in the *ſame place*, and in the *ſame day* with them.

What ſhould make him ſo *proud*, as to *Deſpiſe*, and, with ſo *many ſought-for words contemn Woman* (his other ſelf?) Doubtles, it proceeds from

his *ignorance* or *forgetfulneſſe*: in that he *knowes not*, or will not *remember* his lowe *beginning*, (even out of the Duſt:) and, had need to heare this *ſentence* again from Heaven, oftner then rain upon him, *Noſce teipſum*: otherwiſe, he would not eſteem ſo *unworthily* of *Woman*, which is *his other half*, and part of his own *bodily ſubſtance*. It ſhewes, as if a *Man* ſhould *love* his *head*; and *hate* his *braines*: Is not *ſhe*, *he*? Examine, and you will find *ſmall* Difference.

1. As, *firſt*, for *name*: though (for neceſſary *diſtinction* ſake) they were created *male* and *female*, and *two* Bodies: yet all (*in one Word*) makes but [*Homo*,] *one Man*. Which very Word *Cicero*, (the moſt eloquen

Cicero.

eloquent of his time,) thought no *barbariſme*, to beſtow upon a *Woman*, and a vertuous Lady; when (remembring his commendations to *her*, in an Epiſtle to her *husband*,) he calls her *Homo Singularis pudicitiæ ac pietatis*.

In the *ſexe*, is all the *difference*; which is but onely in the *body*. For, *ſhe* hath the *ſame reaſonable ſoule*; and, in that, there is neither *hees*, nor *ſhees*; neither *excellencie*, nor *ſuperiority*: ſhe hath the *ſame ſoule*; the *ſame mind*; the *ſame underſtanding*; and tends to the *ſame end* of *eternall ſalvation* that *he doth*. In which, there is no exception of *ſexe*, perſons, or nation: But (in the *reſurrection*) ſhe ſhall (without *exception of ſexe*) obtain *like body*

with him; according to the *ſimilitude of Angels*: For, *they* were bought at the *ſame price*, and ſhall dwell in the *ſame glory*.

2. She hath not onely the *ſame name* with him; but, they are *both* of *one figure*; made by *one workman*; of *one ſubſtance*; in *one place*; in *one day*; ſo that, there is no ſuch *generall difference* between them, that can give excuſe to *Man* to eſteem *baſely* and *meanly* of her, but that he muſt needs (therein) touch *himſelf*: ſince ſhe was made *ſo equall* with him, and *ſo like* him. Notwithſtanding, there may be obſerved *ſome nice differences* between them in their creation: but indeed, they are *ſuch*, as rather much *increaſe* her praiſe, then *detract* the

the leaſt ſcruple from her worth and excellencie.

As for example, *Firſt*, 1.
though *ſhe* were created with *him*, in the *ſame* and *one day*; yet, not at *one time*.

Secondly, though in one *ge-* 2.
nerall place, yet not in *one parti-cular place*.

Thirdly, though of *one ſub-* 3.
ſtance, yet not of *one matter*.

Fourthly, though of *one work-* 4.
man, yet not in *one manner*.

Fiftly, though of *one figure*; 5.
yet not of *one form*.

Sixtly, though of *one gene-* 6.
rall name; yet not of one *par-ticular name*.

Theſe things, (though they ſeem never ſo *ſlight* and *trivi-all*) make much for her *excel-lencie* and *honour*. Therefore, to the end I may keep ſome

order in what I intend, I will *first* ſhew what I have obſerved upon theſe *ſixe* former *Differences*; of *Time*, *Place*, *Matter*, *Manner*, *Form* and *Name*, (which I intend, ſhall be the *principall heads* of this my Diſcourſe.)

Cap. I.

1. *Time.* FIRST, I will begin with the *time* of her Creation. It was not, untill *all other* Creatures (both in Heaven and Earth) were finiſhed, and provided for her: That when ſhe came, ſhe might find want of nothing. She had the *fields* to refreſh

refreſh her; the *trees* to ſhade her; the *rivers* to bath her; the Heavens to light her; and a Husband to cheriſh and love her: who was neither *perfect* nor *happy*, till he had *her*. A benefit which *Adam* wanted: For, he lacked and lived without a *helper*, till ſhe was made: and he that *wants help* cannot be *happy*.

Secondly, ſhe was *not made* till GOD made *Adam*: ſo he had *great need* of her. For, after he had told him, *it was not good for him to be alone*; he brought him *all the creatures* of the Earth, to chuſe him out *a fellow*; but he (with a *ſmall appetite*) viewing them over, gave them *apt names*, according to their *diſpoſitions*: but *for Adam* found he not a fit help. 2. Gen. 2.

help. From whence, I obſerve, that ſhe was not made *by chance*, (as a thing *unneceſſary*, and not thought of; but by reaſon of the *preſent* occaſion:) or, as that ſhe ſhould *never have* been created, if any of the *beaſts* could have ſerved the turn. (No *beautifull* thing is made *by chance*; but, by ſome *ingenious* and operative art:) But ſhe was made by *great deliberation*, and *profound conſideration*. For, if there appeared a *great counſaile* and *deliberation* in GOD, (in theſe words *let us make Man*,) before he made *him*; (and yet *therein* was *ſhe* alſo contained:) ſo certainly, no leſſe in her *particular creation*. For, though he had already determined what to do, when he

he ſaid; *I will make him a helper*. Yet, that *Adam* might take knowledge how great a benefit he was to receive, he firſt makes this *ſearch* (in his *preſence*) among all the *living creatures* of the *earth*, to let him ſee that *none* was fit for him, but *ſuch a one* as he himſelf ſhould ſpecially create: and, that (*without her*) he were but a *miſery* in a *mans likenes*. For, though he had both Heaven and Earth in his contemplation, yet he lacked *that* which *they all* could not ſupply.

This *helper* therefore being found, he proceedeth to as large and more exact a declaration of *her* creation, then of his: as we ſhall more largely ſhew hereafter; which was done

done while *Adam ſlept.* (Fo
it was not fit that he ſhoul
behold the Creation of *the ex*
cellent creature, that had no
ſeen the making of the *mea*
neſt: and, peradventure, leſ
Man ſhould after preſume t
have had a *hand* in her ma
king; and ſo, make ſlight ac
compt of her:) *while he ſlep*
(I ſay) without *his care*, ad
vice or counſaile was ſhe cre
ated. "From whence, ſome
"gather, that the *affections* o
"Men ſhould *ſleep*, when GOD
"chuſeth and fitteth them
"Wives: And that neither
beauty, *riches* or *honour*, &c.
ſhould ſway them; but onely
the *firſt cauſe*; [*Commodum*
Auxilium,] and the immedi
ate hand of GOD; who pro
vides her and gives her.

She

She being thus made, is brought forth the *laſt creature* in time, as an *epitome*, concluſion, *period*, and full perfection *both of Heaven* and *Earth*. For GOD making all his works of two ſorts, [*Incorruptible* and *Corruptible*,] began at the *nobleſt* of the one, and ended in the *nobleſt* of the other.

For *firſt*, he made the *Incorruptible Angels*, &c. *Then* (for *corruptible* things:) Firſt, the *Mineralls*; then, *Vegetables*; then, Fiſhes; then, Birds; then, Beaſts; then, *Man in his own likenes*, [the *one*, Male; the other, *female:*] but the *Woman* laſt. *Every work* being ſtill *more perfect* then *other*, ſtill ending in the *moſt perfect* of all, he *reſted*; as having finiſhed

niſhed all *in her*, beyond *whoſe perfection* no creature more could be *added*, *created*, or *imagined*. But, though ſhe were *laſt in time* brought forth: *Agrippa* is of opinion, that GOD determined her Creation *firſt of all*; before he *began* the World. For *Wiſdome* conſiders to what good *end* and *concluſion* ſhe will bring her *work*, ere ſhe begin; ſtill framing the *laſt* before the firſt. And *Woman*, being the *laſt creature*, and *perfect concluſion* of all GODS *works*, was (no doubt) *firſt* of all drawn forth in that faire proportion (we now ſee her,) by GODS eternall wiſedome, as the *period* of all; long ere the reſt were *begun* to be framed.

Thus much then for the

time

time of her creation, which appeares not to be till *all things* were provided for her; not till *Adam saw he had great need* of her; while *he slept*; *last*, as the *perfection* of the rest: And, though *last* in *creation*; yet *first* in determination.

Cap. II.

SECONDLY, she is dignified in the *place* of her creation. And, that the place of bitth, making, or education, makes much to the *praise* or *dispraise*, not onely of *men*, but of *beasts*, and sometimes of *senceless* 2. *Place.*

ſenceleſſe creatures; both th
ancient Hiſtories (*profane* an
Divine,) for their eſtimatio
do record; not without th
confirmation of *common* op
nion and *experience*: Whic
was the *reaſon* why *Iſaack* wa
commanded, not to take
Gen. 24. Wife out of *Canaan*; but in *Me*
ſopotamia: (the worthineſſe o
which place ſhall *after* appeare.
The like (for *vituperation*) i
that of *Nathanael*: *Can there a*
Ioh. 1. 46. *ny good thing come out of Naza*
reth? Still having a reſpect t
the *place*. But the place of ho
creation was dignified,

Firſt, in the *Name*.

Secondly, in the *Situation*.

Thirdly, the *Rich plenty*.

Fourthly, the *vertuouſneſſe* o
the Plenty.

And *Fiftly*, the *company*.

I will begin at the *laſt*, firſt, and (for once) ſet the Cart before the Horſe.

For the *Company*: it was an habitation of *Angels*; *one* of which afterwards kept the place with a *fiery ſword*: And, it was alſo the *walking-place of* GOD, and is *yet* (unto this day) invironed with a *flame*, not farre from *Babylon*, (as ſome conjecture out of *Plinie.*) 1. *The company.* Pliny.

Secondly, for the *Plenty*: it had in it *all manner* of things *good* for Mans life; it wanted nothing, either of *pleaſure* or *neceſſity*: The *beaſts* were obedient; the *trees* fruitfull; the *fruit* nouriſhing; the *hearbs* pleaſant in ſight; the *flowres* delicate in ſmell; the *rivers*, not onely watered the Garden (and dividing themſelves into 2. *The Plenty.*

into *foure parts*, made it bo
pleaſant in form, and *fruitf*
in effect;) but alſo, brough
forth moſt *fine gold* for orn
ment, and precious *Gemmes*
more eſtimation and wor
then gold,) for *beauty* a
medicine.

There was *no evill* thing
it: nay, the *Tree of good and*
vill, (though the *eating* ther
of was a deadly poyſon
Adam and his poſterity,) w
good in it ſelf; and *ill* onely
reſpect of the *commandemen*
Quid bonum? quod DEU
vult: Quid malum? quod D
US vetat.

3. *The vertue and efficacity.*

Thirdly, beſides all this fe
tility and rich plenty; (wit
the *like* whereof GOD ha
alſo in *ſome meaſure* inriche
ſome other places.) The
wa

was that most desired rich
well, and inestimable *vertu-*
us treasure, (the *Tree of life*;) *Arbor vitæ.*
o where else under Heaven
o be found: whose *fruit* in-
reased *strength*, and *lengthned*
he life of Man. Not as other
uits; which also being ea-
en, bring *health* and increase
he *vegetative* part of Man, for
time; and were made to
rive away thirst and hunger:
ut (as venerable *Beda* writes,) Beda.
had Divinely received this
ertue, that who so tasted of
, it should preserve his body
n *stable health* and perpetuall
oundnesse; so that it should
ot fall into *worse* estate, by
ny *infirmity* or weaknesse of
ge; nor *ever die*, (addes *Zan-* Zanchius
hius.) Which proves, how
much in *vertue* and value, (as
well

well as in *plenty* and pleasur
that place exceeded all
thers.

4. *Fourthly*, for the *Situati*
The Situation. it was in *Heden*, a place ve
Nil amœnum magis ac Fertile, Ipsa Mesopotamia. *fruitfull*; and *Heden* was in *A*
sopotamia.

Ezech. 27. 23. That it was there pla
appeares out of *Ezekiel*, wh
mention is made of the *son*
of Heden, which are joyn
with *Canneh* and *Haran*: wh
place (being also the habi
tion of *Terah*, and *Abraha*
is now known to be a Regi
of *Mesopotamia*.

As for the *particular*
of this *garden*, it was [*in*
editissimo,] in the *highest p*
Adricom, Delphius of all the World, (saith
dricomius Delphius:) and n
rest lift up to Heaven, wh
is the *height of all happine*

nd *happineſſe* beyond all eight.

Fifly, for the *names of this* 5.
ace. They are *three*. *One* of *The Names of th: Place.*
e Countrey [*Meſopotamia:*] *ne other*, of the Region [*Eden.*] The *third* of the *garden Paradiſe.*]

The *firſt* ſignifies a place 1.
etween *two Rivers*, as that Meſopotamia.
es between *Tigris* and *Euphrates*; which is the *cauſe* of he great *fertility*. *Meſopotamiam fertilem facit Euphrates, in uam quotannis, quaſi novos gros invehit.*

For the name of the Regi- 2.
on [*Heden,*] it is (in Hebrew) Heden.
o more but *Deliciæ*; a place of Delight, (ſaith *Iſidore:*) Iſidore.
nd it muſt needs be very ruitfull, ſince from thence runnes the *river*, that (ſpreading

ding into *foure* parts;) wate
and makes fruitfull the m
part of all *Asia.*

3. Παράδεισος. As for the *particular na*
[*Paradise,*] being a Gre
word, it is correspondent
the *former*, and signifies but
hortyard, or *Garden* of *pleasu*
But such a place indeed it w
and *is*, and so warily kept fr
Man, since (for his disobe
ence) he lost it; that *where*
is, or *what* it is at this day, t
best Divines cannot resolv
S. Ambrose. which makes S. *Ambrose* sa
If Paradise be such a thing,
that only S. Paul, *or scarce any*
S. Paul *could see in this life;* (a
that, whether in the body,
out of the body he cannot tell
how shall we resolve where it
placed, since we cannot see
or, if we could, we *are forbid*

declare it: But, whatſoever *now* is; into *this place* of *Paradiſe* (which *then* ſo highly flouriſhed in delight:) the LORD brought *Adam* from the company of the *ruder beaſts*, before he would make *Woman* for him. Which ſhews, that he had no birthright to the place; being not made *here*, but that as he received the *firſt*, ſo ſhall he and his ſonnes receive the *ſecond Paradiſe* by *grace* and favour onely, and by *no claim of merit* or *birthright*. But this place was the Womans *native country*: For *here* was *ſhe* created.

But, that appeares not *fully* and expreſly in the *text*, may *ſome* ſay.

To that *Zanchius* anſwers. Zanchius.

The

The commandment was given [u]
to Adam in Paradiſe before [th]
Woman was created. Therefo[r]
unleſſe GOD took *Ada*[m]
forth again of purpoſe, *th*[at]
muſt needs be the *place* of h[is]
creation. To which *Agrip*[pa]
addes, *Mulier formata eſt in P*[a]
radiſo cum Angelis.

Agrippa's conceit.

No mervaile therefore,
Gen. 24. *Iſaak* were commanded
take a Wife in *Meſopotam*[ia]
ſince in *that Countrey* was t[he]
place where the *firſt Wom*[an]
was made by the hand
GOD: Which *place* (as ye
have heard,) is dignified
the *name*; the *Plenty*; the *ve*[ry]
tuous riches of the Plenty; t[he]
Situation; and the *Inhabitan*[ts]
From *all* which particul[ars]
may be gathered theſe obſ[er]
vations.

Fi

First, that as the *Name of the place* signifies it to be of *pleasure*, *delight*, and *beauty*; so is the *creature* (there made) beautifull. For, the pleasure and delight of *Man*; (as it is confessed in the Book of *Ecclesiasticus*) *The beauty of a Woman cherisheth the face, and a Man loveth nothing better.* And indeed well may her *beauty* be compared to a *flower*; and her self to a *garden*: For she belongeth but to one *husband-man*; and ought, *but by one alone* to be ordered and disposed. So that, whosoever comes, either by *craft* or *force*, to take any of the pleasures there, is but a thief. *Peccas* (saith *Martiall*,) *nec tua furta tegis*: (for so the Poets call *Adulterie*.) Therefore, to defend *this* a. Ecclus. 36. 22. Martial.

place GOD hath ſet a red *Cherubin*, with a fiery blade in the entrance and *face of this Garden*: that, with the *ſodain flaſh of crimoſine bluſhes*, beats back all preſumptuous and unlawfull aſſaults of ſuch as bouldly venture to violate the *forbidden fruit*.

β. *Secondly*, as the *Place* of her creation was *elevated*, and in the *higheſt place* of the World ſo hath it given *Women* ſome remembrance thereof in *their*

Agrippa. *nature*. For, *moſt of them* are *not ſo giddy*, in looking down *from high places*, neither are they ſo ſoon *dimme of ſight* or *blinde* in Age as Men are.

γ. *Thirdly*, as the *place* was very *pleaſant* and *fruitfull*; ſo was the *Woman*: whoſe Chil-

dr

dren *ſince* have fil'd the whole World.

And, as the *plenty* was rich and precious; ſo is *her fruit*: Which not onely filleth the *earth* with *Men*; but, the *Heavens* with *Saints*; who are as *deere and precious in Gods ſight* as his *eyes*: Who, (being the true *Tree of life*,) hath *bowed himſelf* from Heaven, as *lowe* as the *croſſe*; that we might *eat* and *live* for *ever*.

Laſtly, though ſhe be (for a while) baniſhed from the company of thoſe *Angels*, that inhabit and keep the *fiery paſſage* into the place of her creation; yet, in the end, not onely *ſhe*, but her *offſpring*, (the children of GOD,) ſhalbe with great joy received into the heavenly *Paradiſe*, by *re-*

demption; there, to remain without danger, or feare of *falling for evermore.* And ſo much concerning the obſervations of the *place.*

CAP. III.

3. *Matter.* THE *third difference* is of *matter.* For though (as I ſaid) they were made both of *one ſubſtance,* (which was, originally *earth*;) yet was *her body* made when it was more *refined* and purified.

All *fleſh is graſſe* indeed; and all *graſſe* comes out of the *earth*: but, neither of *one form* nor, of *one vertue.*

Adam

Adam was made of *duſt*, (of *red earth* mingled with *yellow*, ſaith *Joſephus*;) which he holds to be the *right colour* of the true *elementary* Earth: But *Woman* was made of a more *noble* ſubſtance, that cannot (of it *ſelf* properly) be called *earth*; but onely in *reſpect* of *whence* it was taken. Ioſephus.

Earth is *dead*, and ſenſeleſſe: but the *matter* of her creation was ſenſitive and *living*. It was (ſaith *Moſes*) a *bone taken from Mans ſide*: But *bones* (ſaith *Magirus*) are ſenſeleſſe, *nullo ſenſu prædita*. Therefore *this* was not a *bare bone*, but took *with it* a part of the adherent *fleſh*, by the confeſſion of *Adam* himſelf: *This is bone of my bone, and fleſh of my fleſh*. Gen. 2. 21. Magirus. Gen. 2. 23.

From *hence* it apeares, that

ſhe was made *both* of the *bone* and *fleſh* of *Adam*: but yet (it ſeems by the *firſt* deſcription) of *more bone* then *fleſh*.

1. *Firſt* then, (that we may take hold of ſuch conſiderations, as do *adde* to her dignity,) we know, ſhe was made of *bone*.

2. *Secondly*, not without *ſome fleſh*.

3. *Thirdly*, of *more bone* then *Fleſh*.

4. *Fourthly*, let us obſerve of *what Bone*.

4. *Fifthly*, why, but of *one Bone*?

6. And *ſixtly* and *laſtly*, from *what place* it was taken.

1. *It was a Bone.* Magirus.

Firſt then, it was a *bone*. (The deſcription of *bones* take thus out of *Magirus*: *Oſſa ſunt ani malis partes duriſſimæ, ad totius ſtabi*

ſtabilitatem & fulcrum : Bones (ſaith he) are the *hardeſt* part of a living *creature*, for the eſtabliſhing and *upholding* of the reſt:) ſo that, the *bones* are as the *frame* and ſubſtance of the *body*; and the *fleſh*, but the *plaiſter*, *cover*, or *ornament*.

A *Man* therefore ſeems like a faire *Caſtle* or *fort*, curiouſly and politely built. For, nothing apeares *outward*, but *faire fleſh*, being a well-wrought *plaiſter*, taken out of the *earth* : But *within*, it is ſtrongly *fortified* with a firm and ſolid *frame*, compoſed of *ſubſtantiall bones*, (like huge *beames* or Iron *barres*,) not onely to *uphold* and keep upright; but to *ſtrengthen* and eſtabliſh the whole *building*, aſwell for *aſſaults*, as *defence*; ſo

that they are of great and neceſſary *uſe*. For whereas *Man* of all other creatures, hath (as I have ſaid) *Os ſublime*; it is long of his *Oſſa ſublimia*, that *reare* him upwards, and ſuſtain him: otherwiſe, he might *grovell* on the ground, like *beaſts* of the Field; or *creep* upon his *belly*, like his *enemy* (the *Serpent*.)

Moreover, as *Man* is called [*Microcoſmus*,] a *little World*: ſo (to *fit* him to *it*;) his *head* is compared to the round *Heavens*; his *eyes* to the *Sunne* and *Moon*; his *haires* to the *trees* and *graſſe*; his *fleſh* to the *earth*; his *veines* to the *rivers*: but his more *ſolid bones* are compared to the precious *gemmes*, and hard *metals*, and *minerals*, which are the *riches* of the *earth*:

earth: And, as theſe *riches* lie *deep* and hidden, and are not *preſently* at hand: ſo theſe *bones* lie *deep*, and round, *incloſed* in the fleſh; that they might *ſuſtein* it; and *it*, *cloth*, and *cheriſh* them. Of this rich and *neceſſary* part of *mans* body, was *Woman* compoſed.

From whence may be obſerved, that *God* made her not of what came *next* to hand, either of *skin* or *fleſh* onely; but *pierced* into the *intralls*, and very *bones* for her: that *Man* might acknowledge *her* to be very *neere* him indeed; and *eſteem* her as *his prop*, and *as neceſſary* a help as his *bones*, (in the execution of his calling:) ſo that *ſhe* might ſuſtain *him*, and *he* cheriſh *her*.

Secondly, *ſhe* was not made 2.

Not a Bone alone, but with some Flesh.

of *bone onely*, (which is bu *ſenceleſſe* of it *ſelf*;) but, of ſom of the adherent *fleſh* alſo which gave both *life* and *ſen* to it. For, in the word *(fleſ* is comprehended, the *Sinew Veines*, *Arteries*, and *Muſcl* which convey the *ſpirits* of li and *ſence*, quite through t *body*; of part of which *ſhe* w made: not, of *skin*. For, ſaith not, *skin of my skin*: b *bone of my bone*, *and fleſh of fleſh*. For, the *skin* is ſo ſtre ched over the *body*, for cover; that it may witho much pain, be *ſeparated* a *drawn off* from it; (in *ſome* pl ces more *eaſily*; in *ſome* mo *hardly*:) but, the *fleſh* is mo *ſenſible*, and ſticks more f then ſo.

It may ſeem therefore, th

t

the *reaſon* (why ſhe was made of *ſome fleſh*,) was; that it might give a *neereneſſe*, and a *life*, and (therein) an *honour* to the matter of her Creation: and, to make *good* that ſaying, (*they ſhal be two in one fleſh:*) leſt *Man* ſhould *object*, ſhe was but a *bare bone*; and of too *hard* a diſpoſition and temper, for his *helper*.

Thirdly, why ſhe was made *but of ſome fleſh*, and *more bone*, may ſeem, that (becauſe *fleſh* is the *weaker* and frailer part of *Man*; and (in the Scripture) for the moſt part, taken for the *corrupt*, *ſinfull*, and *unregenerate* part.) GOD would not *chiefly* make her therefore of that *corruptible* and contemptible matter; leſt *Man* ſhould *deſpiſe* her: but, of the *ſtronger*, 3. *And but of ſome Fleſh.*

nearer,

nearer, and more *firm* part of his body; that *she* might prove the more able and *fitter helper* for *him*; and *he* account the more *worthily* of *her*. So that, here is an intermingling and conjunction of both, in that equall and sufficient proportion, that GOD thought fittest, for the establishing of *her worth*, and the preventing of *his objections*.

4. *Of a Rib.* *Fourthly*, we are to consider which of *his bones* it was.

A Ribbe (saith *Moses*) which *bone* takes his name from the *office*, which it performs in the Body: *Costis*, *quasi Custos*, a Keeper.

Costis.

There are but *three principall* parts in the Bodie: (the *Heart*; the *Head*; and the *liver*.) *One*, for counsaile; the *other*, for

for government: and the *third* for nouriſhment. And they are *all* in the cuſtodie and keeping of *bones*: But, the *two chiefeſt*, (the *Heart*, and the *Liver*,) are within the protection of the *ribbes*: which compaſſing and bending about them, do ſeem to *imbrace*, and infould the bodie, after a more *loving* and kind manner, then *any* of the reſt: and, do not onely *ſtrengthen*; but (by incloſing,) *proteſt* and defend it.

And *ſuch* indeed is the *true* nature and diſpoſition of a *Woman* taken from hence; for, *ſhe* doth not onely infould and *incloſe Man*, (while *ſhe breeds him* in *her* Womb,) and *after*, moſt tenderly hugges and *nouriſhes him* in *her* armes, (during

during his infancie;) but *a-*
terwards, (being joyned un
him in *marriage*) imbraces hi
most lovingly and affection
ly: yea; and (*some time*)
bouldly interposes her self
the Office of a *Ribbe*, (for
defence,) that she hath mu
indangered, and (*sometim*
suffered *her life* to be lost
the stead of *his*: which *comm*
and almost dayly experien
proves true, too often.

Moreover, a *Ribbe*, if it
gently handled, is the *most ea*
and farthest bent (*without br*
king) of all other Bones; (b
ing, indeed, already natur
ly made a *little compassing* a
bowing of it self:) but, if it
violently struck or crushed,
is soonest crackt. So *Woma*
(being naturally made *gen*
a

and *tractable*, of her ſelf,) is with *gentleneſſe* bended every way eaſily: but, (if with *rudeneſſe* handled,) not onely her *body*, but her *obedience*; yea, and her very *heart* is broken.

And as a *Ribbe* cannot be *divided* from the body of *Man*, but by *death*; or by extreme *violence*: So cannot *Woman* be divided from that ſacred *conjunction*, in which ſhe is made *one body* with her Husband,) but by *death*, or *adultery*; which is the *extream violation* of the *nuptiall bed*.

Fifily, though ſhe was made of a *bone* (or *ribbe*;) yet was ſhe made of *no more Bones*, or *Ribbes*, but *one*: GOD took *no more*, but onely what would ſerve to make *them bone of one bone, and fleſh of one fleſh*. 5. *Yet but of one Rib.*

From

From which I briefly o
Zanchius ſerve (with *Zanchius*,) that ſ
was *but partly Adams*, and, n
all wholly of *his* ſubſtance ; o
totally taken out of *him* : to th
end, that *Man* ſhould not pr
ſume *tyrannouſly* to uſurp *mo*
authority and command ov
her, then *is fit*; and (braggi
ſhe was *wholly* taken out
him, or *his ſuperfluous chipp*
ſhould ſuppoſe himſelf *ab*
lutely her *Lord* and *Maſter*; a
claim her, as his own [*Ju*
creationis] by *right*; as direct
proceeding from *him* ; bu
that he ſhould remember, tha
ſhe is *one Ribbe* of *his*, and n
more ; and, that the *reſt* of he
body (in the *compoſition*) wa
added and ſuppli'd by the *Lor*
himſelf, *whoſe* (indeed) *ſhe* is *b*
right : and who hath onely *le*
he

r unto him, as a *fellow-helper*; d not as a *ſervant*.

Sixtly, and laſtly; (for I la- 6.
our in all to be very *brief*:) *This Rib was taken from His ſide.*
bſerve the *place* of this *bone*.
was the *ſide* [*Latus*:] ſo cal-
[*à Latendo*,] of lying *ſecret*
hidden. For, it is ſituated
der the arme; *which*, both
es it, and defends it. Which
es a good admonition, (e-
n in *nature*) to the *unruli-*
e of *Mens* Tongues (in our
:) who would not ſo *care-*
diſcover, and *lewdly* ſpeak,
write againſt ſome *delicts*
d treſpaſſes in Women,
hich, peradventure, they
mſelves have *cauſed*, and
n guilty of;) if they did
conſider, that ſhe was ta-
n from the *ſecret ſide*: which
uld rather be a place to
hide

hide and *cover them*. And, f
under the *arm*; that ſhoul
ther be *ſtretched forth* and
up to *defend* and *protect* th
then, either by their *deed*
words, to oppugne, or de
them.

From the *ſide*, (I ſay
was taken. *Latus*, the
place of *reſt*. For, no
ſleep we ſo *ſoundly*, nor li
ſo *eaſily* as on our *ſide*.

They uſed not (in *old*
to reſt or ſleep *onely* on
ſides, but alſo, to *lean* at
Tables or Couches, at th
king of their *bodily ſuſten*
Which cuſtome, many C
tries (in the Eaſt,) even a
day, do obſerve.

The conſideration of
gives us occaſion to obſ
that *no Man ſleeps* more ſ

, nor *reſts* more *ſecurely*, hen *he* that leanes upon the *aire boſome of a faithfull and oving Wife*; upon whoſe *care* nd provident *huſwifery*, he ay ſafely *rely*, for the recei- ing of his dayly diet and ſu- tenance, both in *due ſeaſon*, nd in comely *manner*.

Moreover, ſhe was taken rom His *ſide*; not onely to ive *eaſe* and *reſt* to Him, but lſo, to give *dignity* and *honour* nto *her*: For (as it hath been bſerved) as *ſhe* was not made of *his head*, (to ſit *above*, and (a) *rule* Him;) ſo, was *ſhe* not made of *his feet*; (to he *deſpiſed*, and *trodden* under him:) but, from *his ſide*; (to be *equall* with *him*;) ſo that, though he be *her head*: *ſhe* is *not his feet*: but may goe *ſide by ſide* with *him*.

(a) Martial. *lib.* 8. *Ep.* 12. *Inferior Matrona ſuo ſit, Sexte, marito; non aliter fiunt Fœmina virque pares.*

For,

For GOD ſayd not to *Ad* *onely* [*Dominato*] rule *thou*; b to them *both* [*Dominamini* rule *ye*. They are *both* (the *Legati à latere*; and *alike* in c *miſſion*; as well, as in *faſhi* And, it muſt needs be ſo. F elſe, ſhe could not be [*Com* *dum auxilium*,] an *equall* h for her Husband. Either th muſt be *equall*, and both *ali* or elſe, could they never ju ly be *fit*.

It was ſaid to *Adam*: e *thou art, and to earth thou ſh* Gen. 3. 19. *return*; ſo, ſeeing the *Wom* was taken from the *ſide*; to *ſide* let her return. Let *ſide* (on Gods name) be *place* for her againe; yea, *next the heart*. For, if her *band* can ſay (as *Adam* coul *Deus adduxit*, the *Lord brou*

r to me: he ſhall not find his
n Ribbes truer unto him,
en *ſhe.*
For, as *Solomons* Mother
ght him, (and *ſhe knew* what
woman was;) the *heart of*
r Husband truſteth in her: ſhe Pro. 31.
ll do him good, and not evill, 11, 12.
the dayes of his life. And
us much for the *matter* of
r Creation.

CAP. IIII.

Fourthly, though 4. *Manner.*
they were made
both by *one* work-
man; yet, not in
one manner. For
hould ſeem (by the deſcrip-
n of their Creation,) that
the

the *Man* was (as it were) b
a work *of nature*; and, the *w*
man, rather a work *of mira*
For, the *Man* was broug
forth of *the earth*, (not one
the *generall* and *naturall* M
ther of *him*; but, of all t
beasts, and *bruit creatures* of t
earth besides.) From when
as he took *his beginning*; so
so he took *his name*, [*Ada*
earth. Which also, (at the sa
time) with him, brought fo
divers *other* creatures, of
vers forms and qualities;
indeed, *devoid* of *reason*. Wh
(of all creatures, made of
earth) was given onely to
dam: who, *therein* especi
differeth from them; or, *o*
wise, but very *little*.

The *earth* (then) is His
turall and originall Mot
wh

ich not onely, at the firſt,
the very *fiat*, and *word* of
D,) brought forth beaſts,
tell, creeping things, and
ng creatures: but alſo, e-
at *this* day; it doth conti-
ſtill (by the *power* of GOD
en unto it; and, by an effe-
all *heat*, and naturall ope-
ion, received from the go-
nment and revolution of
Heavens:) doth, (I ſay)
urally *yet* produce, and
ng forth divers *living*, *cree-*
g, and *flying* creatures, of it
n accord. Which we may
by dayly *experience*.

For, divers *little* creatures
procreated by the *Sunnes*
t, and the earths ſlimineſſe.
hich, (from *earth*, growing
o *living* things:) *firſt*, ſtirre;
n, *creep*; then, *leap*; then,
flie;

flie; (as *wormes*, *ſerpents*, *frogg*
and *inſects*;) which have,
well the benefit of *ſence*, *m*
tion, and *generation*, as *M*
Which thing alſo, is as co
mon in the *Sea*, and *wat*
which, not onely in the
ginning, (but *ſtill* to this d
do naturally bring forth
and *foule*. As among ot
The Bar-nacle things, the *Barnacle*, for
ample; (a creature not *f*
to be ſought; but even in
own Land;) with divers
thers.

All which, are (from
mixture of *heat* and *moiſtu*
after a *naturall manner* c
pounded, and brought fo
of the *earth* or *waters*, by
hand of *nature*. Whereby
may ſeem to *ſome*, that
(having his *body* framed
ta

taken from the ſame ſubſtance, and *elementary Commixture*, with the *beaſts*) took alſo his corporeall beginning: But, the *Woman* will ſeem a more *Divine* worke, if the *manner* of her creation be, with *his*, compared. For, *ſhe* was made not onely of *ſuch a matter*; but in ſuch a *manner*, as *no other* creature whatſoever.

For *firſt*, (as I have ſaid,) ſhe excell'd *Adam* in *matter*, (being made of *bone*, and *fleſh*; more purified and *noble* ſubſtance:) That the *manner* was much more *miraculous*, is evident. For, *ſhe* was made out of a *living* and *ſenſible creature*: as no creature under Heaven, but *her ſelf* was. *All* other creatures, (yea; and *Adam* himſelf)

were made, and produced, by the miniſtration and opera- tion of *naturall* Elements, (ei- ther out of the *water* or *earth*, which are (of themſelves) ſenſeles; but *ſhe*, from *Adam* owne *ſenſible ſide*; to whom GOD had (before) not one- given a *lively body*, but a *livin ſoule*.

Had ſhe been made but the living *fleſh*, of ſome *gen beaſt*, it had yet been (in ſpect of the *lively* and *prepa* matter,) ſomwhat more *nourable*, then that of *h* whoſe ſubſtance of Creati was *baſe* and *ſenſeles*, till it w *purified* and *enriched* with *ſoule*: but to be made of *refined*, *living*, and *ſenſible* dy, and, after ſo *miracul* manner, muſt needs give gr co

commendation, and *adde* much reſpect unto her.

GOD is ſaid (according to *Anſelmus*) *foure manner of wayes* to produce *Man* into this World: *two* whereof, ſeem *naturall*; and *two* are *miraculous*. Anſelme.

1. The *firſt way*; out of the naturalll *earth*, (without *Man* or *Woman*:) as *Adam* was.

2. The *ſecond way*; out of *Man, without a Woman*: as *Eve* out of *Adam*, without the cooperation of nature, (*miraculouſly.*)

3. The *third way*, by *Man* and *Woman*; as *children* are by common *birth, naturally*.

4. And the *fourth way*, by a *Woman without a Man*: as our *Saviour Chriſt*; by the bleſſed *Virgin Mary*, (*miraculouſly.*)

Thus you see the *manner* o
her creation seems mor
wonderfull and miraculous
then that of *his*, (*she* bein
indeed made, *only by God*, with
out influence cooperatin
from the *heavens*, or the *earth*
Out of which consideration
Cor. Agrippa's opinion. *Agrippa* is bold to set down h
opinion, *thus plainly*: *Vir i*
que Naturæ opus; *Mulier opifi*
um Dei; *Man* is therefore t
work of Nature; and *Wom*
the workmanship of God.
we observe moreover, t
words which the *Scripture* a
the *Prophets*, and *Fathers* u
in the description of the C
ation, we shall find so
things worthy the consid
tion, that expresse the m
ner of her creation, to b
excellent, if not much *above*
T

The *words* which are moſt uſed in ſpeaking of *his making*, are: *fecit*; *creavit*; *finxit*; *plaſmavit*; *formavit*. *Fecit*, he formed, *creavit*, he began, or firſt produced, *finxit*, (properly) he made of Earth: *plaſmavit*, like a *potters* veſſell; *formavit*, he faſhioned, like *clay*: *Still* intimating his *low* beginning out of the *earth*, like a piece of *Clay in the hands of the Potter*. Two of which words [*Creavit*, and *fecit*] are as proper to the *inferior* beaſts, as to *Man*: But in the Deſcription of *her making* (though ſome of theſe words, for variety ſake ſome time alſo fall, into the *Storie*) yet *thoſe* that do moſt *properly* expreſſe it, are of more *elegance*. And the very words of *Moſes* are ſometimes tranſla-

ted, *Struxit*, ſometimes *E*
ſtruxit; and ſometimes *Ædi*
cavit. But of theſe *three* is t
manner of her creation chi
ly to be diſcerned. We w
therefore obſerve them all
order: for they all do well
preſſe it.

1. *Struxit.* *Firſt* then, *Struxit* he f
med; like a right skilfull a
provident workman, he fi
provided and prepared t
matter, (and that was a *R*
which to this purpoſe, he h
framed, and made ready.)
is a *word* taken from *carpent*
which firſt hew and *ſquare* o
their work, to a *fitneſſe*, b
fore they begin it. Wh
Feſtus. word [*ſtruere*] ſaith *Feſtus*,
mong the ancients, ſignifi
not onely to *frame*, but [*a*
gere,] to *augment*, *increaſe*,
mul

multiplie, which therein GOD did. For taking but *one Rib* from *Adam*, he *added* so much matter unto it of himself as made up the *Womans whole body*: and not onely *so increased* the *rib*; but *the Man* who (being before but one and alone,) was now *male* and *female*; and *two bodies*; yet, but *one flesh*:

After this [*Extruxit*] he *erected* it. For having first, (like a *skilfull Architector*) made the *frame*; he now raises and *sets it up*: For he gave not to *Man* only *Os sublime*; but did also, in a most *beautifull* manner *raise the Womans head, face and countenance*, that *she also* might view *heaven*, with her *eyes*, and touch *heaven*, with her *prayers*, as well as *he*. 2. *Extruxit.*

Lastly, [*Ædificavit*] after he 3. *Ædificavit.*

had framed and erected, h
builded, finiſhed, and *eſtabliſ*
her : like a firm *edifice*, an
beautious houſe : as havin
perfectly finiſhed her, and (i
her) both *heaven* and *earth*. I
may be objected, that ſhe wa
but an old houſe *new* re
paired; or a *broken rib* of *Adam*
ſet up-right again : But thi
word [*Ædificavit*] barres tha
conceipt quite: for he ſaith
not [*inſtauravit*;] but *ædifica-*
Iſidore. *vit*: which is (ſaith *Iſidore*) *new*
Conſtructio, a *new building*.

This word [*ædificavit*,] i
derived from [*Ædes*] a houſe
the *building* whereof is calle
[*ædificatio*.]

The *Woman* therefore be-
ing [*ædificata*,] and *builded* af-
ter the manner of a *houſe*, muſt
have and retain ſome *qualities*
of

of an *house* also.

A *house* is thus *Etymologiz'd* by Sextus *Pompeius*: *Ædes, est domicilium in edito* loco *positum, simplex, & unius æditus*: & *ædes vocata; quòd in eo ævum degatur*; *Ædes* (saith he) is a *house* built in a high and *eminent place*: (So was *Woman*, being made in *Paradise*, [*loco editissimo*,] the *highest place* of all the earth.) It is (saith he) *simplex, & unius æditus*; *but one* house, and hath *but one* entrance: (so is a *Woman*: For she must be *but one*; *one Wife*, to *one Man*:) who, being *joyned* notwithstanding are *but one still*. And, there must be but *one entrance* unto her; and, *that* is, by the *lawfull way of marriage*. For whosoever comes *other way*, is but a *thief*, as I have said *before*. Sext. Pompeius.

Lastly, (he saith) it is calle
Ædes; quòd in eo ævum degatur
because a *Man* liveth *all hi*
life in it; so, when GOD hat
framed a *wife* for *Man*, he mus
dwell with her, even untill h
die, or till this beautifull buil
ding falls into the *Lords hand*
before him. When, either he
must marry *again*, or be coun
ted no *housekeeper*, according
Cor. Agrippa. to that of *Agrippa*: *he that hath*
no Wife, hath no house.

One *property more* of a *house*
I will adde, she is alwayes *at*
home; and, as seldom from out
the *compasse of the foundation*,
as the *whole frame* is: or, if ne-
cessity, (like some violent
wind,) force, or drive her
forth; she goes (like the *snaile*)
with her *house on her head*; the
care of *that* is still in her *brain*;

con-

continually urging and oppressing her, till she *return*, to guide it again.

But this word *Ædificatio*, (from whence she is *ædificium*,) signifies, not onely *a privat house*, but a *Temple*. *Vltoris primâ Martis in æde sedet*; saith *Martial*. Also *Socrates* calls a faire and beautifull *Woman*, by the name of a *Temple*. And *Templum* (saith *Festus*) signifies *ædificium Deo sacratum*; a house *consecrate to GOD*. Martial. Socrates. Festus.

And, *such indeed* is a *Woman*, to *whom* GOD hath not onely given *his image*; but hath made her *his house*.

No Man (saith *John*) hath *seen GOD at any time*; *But if we love one another*, *God dwelleth in us*: And *that* affection of *love*, is principally commended in *Women*. 1 Ioh. 4. 12.

Women. And therefore they may be called the *Temples* of GOD.

1 Kings 8. 27. It is true indeed (which *Salomon* saies:) *the Heaven, and the Heavens of Heavens, is unable to contain him*; much lesse *the house which I have built*. Which Saint *Stephen* confirmes in the Acts 7. 48. *Acts*: *The most high dwelleth not in Temples made with hands*: But yet *neither* of them saith, that he dwelleth not in *Temples made with his own hands*. For it is so plain in *Divinity*, that Saint *Paul* wonders, the *Corinthians* could make a *question* of it: *know ye not* (saith he) *that your bodie is the temple of the holy Ghost?* As if he should say; *If you know not this*, you know *nothing*. Nay, it is not only the *Temple* (which is the *house* of

Praier,

Praier, in which the *ſpirit maks petition for us, with ſighes and grones that cannot be expreſſed*) but it is his private *dwelling houſe*, and *ſupping room*: wherin *Chriſt*, both eates and is eaten. As he himſelf acknowledges in the *Revelation*. *Behold, I ſtand at the doore, and knock; If any will open, I will come in and ſup with him, and he with me.* Rom 8. Revelat. 3. 20.

Moreover the materiall *Temple*, (the place for *Gods worſhip* and *honour*) to which the *Woman* is compared, was, at the firſt, but *a houſe of Stone* and buildedwith *hands*: (to which ſhe may be compared for form and outward beauty:) but the *ſpirituall Temple*, (of which the former was but a figure,) *is a lively habitation, compacted and knit together with* Epheſ. 4. Coloſſ. 2. 1 Pet. 2, 4. 5.

living

living ſtones: of which the *principall and head ſtone of the corner* is our *Saviour himſelf*, who was *cut from the Mountain* (in *Daniel*) *without hands*. Which *living Temple*, and *Church* of GOD, is alſo (throughout the *Canticles*, and many other places of Divine *Scripture* and *fathers*,) compared to a *Woman*; whom *Chriſt* cheriſheth, commendeth, and *eſpouſeth*. So that *ſhe* is *his Temple*, both Typically and *corporally*. And, not onely a houſe of *repoſe*, for *Man*: but a *conclave* of reſt, for GOD. Who though he account *men* his *living Temples*, becauſe he *dwelleth in them ſpiritually*, as well as in *women*, (according to that of *Salomon*; *his delight is to be with the children of men*:) yet, did he *never*

Daniel. 2. 34.

dwell

dwell with *any* of them (*corporally*, and in the *flesh*,) so *miraculously*, as he did in the *body of a Woman*, (the blessed Virgin *Mary*:) whose *womb* was his place of *repose*: and whose *armes* were his *cradle* of rest, during his *infancy*.

Then is she (certainly) not onely *ædificium*; but, *Templum Domini*. Nay more, *sapiens mulier ædificavit domum suam*; a *wise Woman* (saith *Salomon* the *wise man*) *buildeth her house*: So that, she is both a *building*, and a *builder* too.

You see now the *manner* of *her* making to be *admirable*, and *rather* miraculous, then *his*; after the order and *disposition* of a *building*: being *therefore* made a *house* for *Man*; and a *Temple* for GOD.

But

But beſides all this, ſeein ſhe is made [*auxilium*] a he for *Man*, She muſt not reſem ble a fixed *houſe* for *Man* t repaire unto onely and repoſ in: but (ſeeing his *vocation* are divers, and call him every where.) to the end that ſhe may *ubique auxiliari*, aid him whereſoever ſhe is; *yet*, compared to *another moveable building*, (none of the leaſt, nor *meaneſt*, for art and workmanſhip) which is like her own. And that moſt fitly; by one of her ſex (a *queen*, and *Salomons Mother*,) I care not much if I give you a *touch* of it (though (*a*) *others* have much more learnedly deſcanted on it, before:) but I will be the briefer. *Similis eſt navibus Negotiatoriis*, (or *mercatoris*:) *She is like* (ſaith

(*a*) *Mr. Wilkinſon in white Hall at the Mariage of the L. Hay, with Honoria, daughter to the L. Denny, 1606.*

(ſaith ſhe) a *Merchants ſhip*, where, in the ſame *chapt.* from the *Tenth verſe*, to the end of the *chapter*, (nay; as if it were the *beſt matter*, to *end* withall,) ſhe goes on *through all the letters of the Hebrew alphabet*, (after the manner of *Jeremiah*,) in the *praiſe* of *Women*, even untill the end of the whole Book. But, like (indeed) ſhe is unto a *Ship*; not onely in *Body*; but in *uſe*. Prov. 31. Jerem. in Threnis.

For (ſomwhat to fit *her* body, to *it*,) there is an opinion of *ſome*, that the *Firſt woman* (being made of a *rib*,) was like it *in ſhape* and *crookedneſs*: wherein, ſhe aptly reſembled the *compaſſing part* of a Shippe. But, this *old wives fable* is to be rejected: and, inſtead of that, is to be obſerved out

out of the old *Anatomiſts*, tha
the *Spina* or *backbone* of he
body, (from which the *ribbe*
like *rafters*, ariſe in a *bendi*
manner,) was called *Carin*
from the *likenes* it hath to th
keele and *ſides* of the *ribbes* of
Ship; the *arms* and *legges* el
vated, reſembling the *ſte*
and *foreſhip*. And (indeed
much more reſemblance
there (to a *Merchants ſhip*)
a *Woman*; then in a *Man*. Fo
as a *Merchants ſhip* is of *greate*
burden, and larger of *recei*
then *another*: (becauſe of he
traffique and cariage.) So, th
body of *Woman* is of larger *c*
pacity, in the *ſides*, and ha
more rooms of ſtowrage, the
that of *Man*.

Moreover, a *Merchants ſhi*
although it be not ſo ſtron

as *others*: yet, in reſpect of the *uſe* and benefit it brings to the commonwealth; it is *more honourable*: So, is the body of a *Woman*; in reſpect of *others*; To whom *men* are commanded to *give honour* (by Saint *Peter*;) in which *place* alſo, ſhe is called a *veſſell* or *Shippe*. She is *like* alſo, in *uſe* and *ornament*: For, the *Shippe* is the *ſtorehouſe* of the *Merchant*, and the *wife* keeps the *ſtore* of her Huſband. According to the ſpeech of *Zorobabel*, in *Eſdras*: *doe you not labour and travell, and give, and bring all to Women?* 1 Pet. 3. 7. 1 Eſdras 4. 22.

The *Merchant* truſts his *credit* to the ſafety of his *Shippe*: And, the *husband* his *credit* to the *chaſtity* of his Wife.

A *Merchants ſhip*, is a Bark of *traffique*, not of *marre*: So, a

Woman,

Woman, is a *veſſell* of *peace*; and not of *violence*.

A *Merchants ſhippe*, bringeth *her food from farre*: And, a *woman*, her *portion*, (the ſubſtance of her Husbands food) from *farre*; from *another family*; another *ſhire*; nay, ſomtimes, *another Nation*.

A *Shippe*, is a *defence* againſt the *waters of trouble* in the Sea: And a *woman* againſt the *fire of temptation*, in the Earth.

A *good Ship* (the *greateſt* of all creatures *moveable* in Sea or Land) is eaſily *turned* with a very *ſmall ſtern*: And, a *good woman*, (not the *leaſt* creature in the earth,) is as *ſoon moved* with a *little word*.

A *Shippe* goeth with her Guider, for his *ſafety* whither all winds blow him: And a *wife*

wife with her *husband* for his comfort, whither all *fortunes* drive him.

A *Shippe under saile*, is the *fairest sight* in the Sea: And a *woman* modestly *attired*, is the delightfullest sight in the Earth.

Thus, you see; *both* for *profit* and *pleasure*, she is like in all these; (yea, and many more, too long to remember.) So that, it seems, GOD having made *Man*, to live and exercise his *calling* on Sea and Land, provided for him a *wife*, that should both resemble a *Ship*, and a *house*: an *habitation* for Man on *earth*; and, a *Temple* for GOD in *heaven*.

More hath been added by *others*; wherfore, I will *end* this with the *Etymology* of a *shippe*,

out

Isidor. Hispal. out of *Isidore Hispalensis*: *Navim dictam* (saith he) *eo quòd Gnavum rectorem quærat*, It is called a *ship*, because it requires a well tried *Pilot*, to guide it: that is (saith he) *skilfull*, *wise*, and *valiant* guide to direct and lead it safe through the dangers and chances of the Sea: so (certainly) a good *Woman* doth consequently require a good and honest *guide*; a loving and *carefull* husband; whose *providence*, ought to provide for *her*; and, in *her*, for *himself*, against all the storms and chances of this troublesome Sea of the World: Which, no doubt, (if it might so often happen, as it is *hoped* for, and *desired*,) we should not hear so many, and lamentable *complaints*

saints, of ſuch, as for want of *skill*, have violently *ſhipwrackt* both *fame*, *credit*, and *ſubſtance*, together. But of this enough.

Let us, *now* we have ſeen the *Manner*, inquire what *form* and beauty, this *ædifice*, and glorious frame, carries. For *Templum* alſo hath not his name in vain, it comes [*à tuendo*,] from to *behold*; from hence, is derived [*Contemplatio*,] ſeriouſly to *contemplate* or *adviſe*. And certainly, *this beauteous building* carrieth ſuch a *grace* and Majeſty with it, that the Epigram hath it,

Spectator quicunque venit, dedit amator:
Aut illum virtus, aut tua forma capit:

Who

Who comes to *view*, thy *loo*
a *lover* makes him:
Either thy *vertue*, or th
beauty, takes him.

Let us therefore examine
what form it carrieth; and t
what use, it is so built; that
may, in *some sort*, appeare, ho
it can justly claim so *gre*
praise and Commendation.

Cap. V.

5. Form.

IRST (then)
generall, for th
forme. It was g
ven of God; *E*
ma, DEI ma

Ovid. (saith *Ovid.*) Therefore,
mu

must needs be *excellent.*

In all *other* workes, the *workman* gives the form *ad placitum*: but *here*, *ad imaginem*: in *this*, the *workman* gave his *own form* to his *own work*. So, *she* was made *secundum Imaginem D E I*; according *to the Image of G O D*. Which (although by Saint *Ambrose* and *some others*, it be faintly *denied*, yet) *Zanchius* (fortified with the opinions of *Irenæus*, *Justinus*, *Tertullian*, and *others*) doth set down the creation of *woman*, to be *in the image of God*, as well as *mans*; "*These Fathers* "(saith he) are of opinion, "that the *Son of G O D*, (from "the creation of the World,) "was *wont to take unto him the* "*form of a humane body*; and "in *that*, to *appeare and speak* to Zanchius.

"the Fathers; to *wreſtle* with "*Jacob*, &c. as it is *plain* in the "Scriptures: and that, when he was to *make Adam*, he then *firſt of all took that form*, *and made Man* according to *that bodily ſhape* that he *himſelf* then *ware*, &c. and that the *ſame* CHRIST, in the *ſame form* (from a *ribbe of Adams*,) made alſo the *Woman*.

Beſides, more plainly, in his Book of *the Image of GOD*; in the *Theſis*, that begins *homo fuit totus factus*, &c. he ſaith, "*when I ſay* [*Homo fuit*,] *that* "*Man was wholly made in the I*- "*mage of GOD*; I do not only comprehend *Man*, but *Woman* alſo. And, afterward he qualifies many *objections* (together with that opinion of Saint *Ambroſe*) ſhewing *where*

wherein he was *miſtaken.*

We may ſee now, *who* gave the *form*; and, according to *what module* and *patern* ſhe was made: namely, after *Gods own image*; which is moſt *perfect.*

But, whether this *building* (for the *Form*) were *ſquare*; like a *caſtle*, or *cornerd* like a *triangle*: or *round*; like a *tower*: or like a Roman H. according to moſt of our *modern ædifices*, is partly queſtionable.

To this, muſt be anſwered; that it is made in *all* the *Geometricall* proportions, that are, or can be imagined: For, as all *numbers* and *proportions*, for meaſure, (both of *inches*, *ſpans*, *digits*, *cubits*, *feet*, &c.) are derived from the *members*, and dimenſions of the *humane body*: ſo is alſo the *body* anſwera-

ble to *all proportions, buildings,* and *figures,* that are. Not onely answerable (I say) to the *whole World,* (of which it is an *epitome*) but, for the most part, to every particular *figure, character, building,* and *fabrick,* in the World.

As for example (to give a *light* of *some,* instead of the *rest:*) if the

armes be stretched *forth-right* from each *side,* in maner of a *Crucifix;* the *body* standing u[p] right

right; and the *feet together*; it makes a *perfect Square*. For, it is juſt ſo much *in length*, from the *one middle fingers end*, croſſe over the body, to the *other*, as it is in *length*, from the *head*, to the *heel*: Which is a *juſt ſquare* in *Geometricall proportion*. Which was the *form* of the *Temple*, and of the *myſticall Church*, in the *Revelation*. Vitruvius. *lib.* 1. *cap.* 1.

Likewiſe, when the *body* ſtands in that *form*, draw

(B)

a *line* from *each hand*, to the *feet*, and it makes a juſt *Tri-angle*: which is a *figure* of the *Trinity*. Again, let the *hands*

fall *ſomwhat ſtradling a little* with the *legges*; and then, the *extreames* of the *fingers*, *heads* and *toes*, make a juſt *circle*; the *navell* or *bottome* of the *belly* being *center*, which is a *true figure* of the *Earth*. Moreover elevate the *hands* again, ſo that the *feet* (ſtradling) may imitate a

Saint

Saint *Andrews croſſe*; and you may draw from this *figure* a true *form* of the *twelve houſes* of the *ſeven Planets* in *Heaven*; All which *diſcourſe* concerning the *ſeverall proportions* of the *body*, are very elegantly and briefly contracted, by the *late dead Spencer*, in his *everliving Fairy Queen*; where, coming to deſcribe the *houſe of Alma*, (which, indeed, is no *other* but the *body*; the *habitation* of the *ſoule*,) he ſaith. *The frame thereof ſeem'd partly circu-*

Mr Spencer dyed above 30. yeares agon.

lar, and part *triangular*; (O *work Divine!*)

Thoſe *two*, the *firſt* and *laſt proportions* are: the *one* imperfect, mortall, feminine; *The other*, immortall, perfect, maſculine; and twixt them both a *Quadrat* was the *baſe*; proportioned *equally* by *ſeaven* & *nine*. *Nine* was the *circle*, ſet in *Heavens* place; all which compacted made a goodly *Diapaſe*.

Beſides theſe proportions, which in the *Geometricall* art ſignifie things both *divine* and *humane* (as you have heard;) there is ſcarce a *figure*, or character of a *letter* in the whole *Alphabet* (which are the grounds and elements of all *Arts* and *Sciences*, whatſoever) but may be aptly figured and expreſſed by ſome *Station*, *motion*

tion or *action* of the *Body*. All which were too long to particularize: but he that will make an ingenious triall may soon see the truth of it. And *all these* forms are expressible in the *body of Woman* and *Man*, *equally*.

But among all the buildings of our time, *a Roman* H. seems to be in greatest accompt. Which *letter* notwithstanding (*in most languages*) is not a *letter of weight*, but onely a *note of aspiration*, or breathing: From whence a *Man* (that would let no occasion escape, to warn him of his mortality) might easily observe, that all *buildings*, *honours*, and *riches*, (which the world seems most to imitate and rejoyce in) are but an H. a note or *mark* of

breathing; a ſigne and *figure* of frailty: which in the leaſt ſtopping of the *breath*, paſſeth away, and falles again into the *earth*, from whence it was taken.

But of *all letters*, it is the *hardeſt* for the *body* of *Man* or *Woman*, alone of it ſelf to imitate an H. For it conſiſts of two ſeverall disjunct parts of *letters*: that is to ſay, of two II: both which are ſignes of the *ſingular* and *firſt perſon*; and are of themſelves, both good formes of building too, but unles there come ſome-what, that (after a friendly manner) may *joyn them together*, they *both* ſtill remain ſingular and alone: and the building can never come into its deſired and beautifull form.

Where-

Wherefore, if either *Man* or *Woman*, (being *alone*, and built according to the *ſingular* and *firſt perſon* I) do deſire to change for *a better:* There is no better way to eſtabliſh and make them moſt firmly grow into this well approved *form*, then (by the *love of their hearts*) to reach each other their *hands* in *direct ſincerity*, thus I-I: And let the *even* and *ſtraight* courſe of *marriage*, fully and firmly eſtabliſh them into *one* letter H. Which not only by *uniting* of two bodies, makes them *eaven:* but by bringing them into the *form* of this letter H, makes their *eaven*, *Haven:* if they continue in the *love* which firſt joyned them: which is, *indeed Heaven upon Earth.*

We

We ſee now (by *this* that hath bin ſaid) that the *form* of this building is not bound to any *one particular figure*, or faſhion. And good reaſon is there: for if *God* hath given *man* ſuch a wit and underſtanding, to build his earthly *habitations* and houſes in ſo divers *ſquares*, *rounds*, *angles* and *corners*; no doubt, but the *houſe* which he *himſelf would build for the honour of his name*, ſhould contain *them all*; and as farre *ſurpaſſe them*, as the work of *God* doth the work of *man*.

Seeing therfore, to circumſcribe the *form* to certain limits, were but to *diſgrace* the work: we will not compare it in *particular* to any *one* thing, but ſpeaking *generally* (as of a *curious building*) follow the

the *Allegory* of a *houſe*. Which *name*, it naturally (without any *cruſhing*) deriveth from the word in Scripture, [*Ædificium*] a building. Iſidor.

Omnia Ædificia (ſaith *Iſidore*) All buildings conſiſt of *three parts*: *Diſpoſitio* (id eſt, *fundamentorum deſcriptio*:) the foundation.

Secondly, [*Conſtructio laterum & altitudinis*] the *erecting of the frame* with the *ſides*, and the knitting of the *joynts*, and the *top-cover* for the *ſtrength*, and ſafeguard of all.

And laſtly; [*venuſtas*] the *beauty* and ornament: whereby it is made, not only profitable for uſe, but pleaſant and delightfull to the ſight.

Hitherto therefore, what I have ſaid of the *form*, may

as

as well be referred to the body of *Man*, as *Woman*; ſo as yet ſhe is but *Mulier homo*; and all one with him.

But in theſe *three parts* (laſt recited) growes the *difference*; which makes for her *great commendation*.

Firſt then; we will begin (like workmen) at *Fundamentorum deſcriptio*, the foundation: and afterwards diſcourſe of *framing the ſides*: and laſtly, of the *ornament*.

Fundamentum; The foundation is the loweſt part of any building, the *uſe* being to ſuſtain the reſt.

But in foundations there is much difference: For they are not alwayes, either of *one matter*, or of *one form*: For ſometimes the foundation is of

of *ſtone*, when the building is of *brick*: and ſometimes of *brick*, when the building is of *Timber*.

For the *form*, it is ſometime made *Pyramidically* (*broad* below, and *narrow* upwards) and ſometimes of an *equall breadth* throughout.

But of all foundations, that is the ſureſt, that is of the *ſame matter* and ſubſtance, with the *whole building*: be it *ſtone* or *brick*: (for *wooden foundations*, are not *ædifices*, but cottages.) And that *form* is moſt *firm* and *faire*, (both by common *opinion*, *experience*, and *rules of Art*) that ſtandeth upon Arches.

In this *building* therefore, if we will declare it to be *perfect*; we muſt ſee if it be all of

of one ſubſtance, from the foundation: and whether the *foundation* ſtand after that *form*, or no.

Firſt, to prove the foundation of this divine building to be all *one* with the reſt, for ſubſtance and matter, from the top to the toe, were eaſie out of *Geneſis*: but, even *in nature* it is ſufficiently ſhown.

For if you obſerve, by that time the foundation riſeth but knee height, it hath ſo great *affinity* with the *head*, that the *eyes* (as *Bateman* on *Bartholomæus* obſerves) are moſt inclined and ſooneſt *weep*, when the body is bowed and reſts upon the bended knees: (ſo great a *Sympathy* is there between them!) which affection (as he ſuppoſes) growes from this

Bateman *in* Bartholomæum Anglicum.

this: that becauſe they lay *neereſt* together in the *womb*: therefore there is ſuch love between them. But I ſuppoſe it is becauſe they are *all of one matter*: which comes next to be examined.

The faithfull are compared by our Saviour, to a *houſe built upon a rock*. As if that foundation were ſureſt that were built *on a rock*. Mat. 7.

Stone (or *rock*) is the *hardeſt part of the earth*, and is anſwerable to *bones*, (in *Microcoſmus*, or the *little earth* of the humane body,) as I have ſhewed before.

So that, as ſtone is preferred before ſand in the earth: ſo *bone* is preferred before *fleſh* in the *body*, as the firmeſt foundation.

Of

Of *great bones*, are the *thighs* and *legges* (which are the foundation) made: Nay, of the
Magirus. *greateſt bones* (ſaith *Magirus*) which for form, (like two *white pillars* of *Ivorie* covered and interlaced with fleſh and blewiſh veines, reſembling the prety *rivers* in pureſt *Marble*) do ſupport and beare up the whole body, with an equal diſtance.

According to that in the
Cant. 5. *Canticles, Thy legs are like pillars of marble, ſet upon ſockets of fine gold.*

And again, *As golden pillars are upon ſockets of ſilver; ſo are faire feet with a conſtant mind.*

Where, in the ſame *booke*, ſhe her ſelf is called a *pillar to reſt upon.* Theſe Pillars (I ſay) with a comely proportion beare

beare up the whole body, like *a curious arch: whose joynts are compared to jewels, the work of the hand of a cunning workman,* by *Salomon* in the *Canticles.*

But here is the difference; that these *pillars* are more large and faire in Women, then those that support the bodies of Men.

And not only so in *humane bodies*; but almost generally in all bruit *beasts*, and creatures of the earth: whose *females* (for the most part) are larger then the *males.*

The *reason* (for the largeness and firmness of *this* foundation, above *that* of *mans*) may be easily gathered from the observation of the *Constructio*, the *frame* or *fabrick* of the rest of her body: to which

which by order we are come
For as the *greater* the *house*
and the weight thereof is
the more *firm* and *strong* th
foundation ought to be : S
Womans body, (being a mo
large and *spacious* building
requires a more *round* an
solid support, to uphold an
beare it.

For the *female body* hath
it not only *all the rooms* an
divisions in the *male* body, bu
diverse others besides that h
hath not : And it is made o
purpose, so *large* and fair
not to be a *weight*, *trouble*, o
burden unto her; but that sh
might with more ease contai
and carry *that burden*, whic
shall after grow into so *fair*
an edifice as her self.

She is therefore so *large*
made

made, with ſo many *more rooms* then the *maſculine* building; becauſe ſhe muſt contain *another houſe* within her, with an *unruly* gueſt, and all *proviſion* neceſſary for him. The *particulars* of which I leave to the *Anatomiſts*, who have not only attributed this faire *ſmoothneſſe*, and large ſpatiouſneſſe of body (which is both beautifull & commendable in *all* creatures) to *Women alone*: but (as I have ſaid) even ſo many *females* among beaſts, but eſpecially to all female *fiſh*) which for *form* and beauty, farre ſurpaſſe the *males*.

But beſides all this, there is in the conſtruction of this *building* another thing, that is to *all buildings* both a great

grace

grace and commodity; and that is in the *houſe of Alma* thus deſcribed by *Spencer:*

But all the *liquor* that was foule and waſt;
Nor good nor ſerviceable, elſe for ought:
They in an other great round veſſell plaſt;
'Till by a conduit pipe, it thence was brought.
And all the *reſt*, that noyous was and nought,
By *ſecret wayes* (that none might it eſpye)
Was cloſe conceiv'd, and to the *back gate* brought
That cleped was *Port Eſquiline*; whereby
It was avoided quite, and thrown out *privily*.

From

From whence appeares, ot only the *excellency* of the *ork*, but the *care* of the *work-an* to adorn it, and preſerve e *modeſty* thereof, that it ight be found *more faire* and eautifull, then the *other*.

From the fabrick therefore of the foundation and *bo-*, let us aſcend to the *head*: o the which we muſt paſſe *the neck*. Which riſing in omely manner out of the *bo-* of the building, is compared (in the *Canticles*) *to a tower*. Cant. 4. *hy neck is like the tower of Da-* 4. *id*: And (in the ſeventh chapter, verſe the fourth) *thy neck like a tower of Ivory*. Upon 7. 4. ne *top* whereof ſtands the *ead*, like a faire *turret*, to *cover* ll; and ſo it is called by *Spenſer*.

Up

Up to a *ſtately Turret* ſhe them
brought,
Aſcending by *tenne ſteps* of *A-*
lablaſter wrought:
For ſo he calls the *joynt bone*
in the neck. But for the deſcrip-
tion of the *Turret* it ſelf, *Spen-*
cer (going on in the ſame
place) ſhall ſave me a labour.
The *roof* thereof was arched
over head,
And deckt with *flowers*, and
harbours daintily:
Two goodly Beacons, ſet in wat-
ches ſtead,
Therein gave light and flam'd
continually.
For they of *living fire*, moſt
ſubtilly
Were made, and ſet in *ſilver*
ſockets bright;
Covered with *lids* devis'd of
Subſtance ſlie,

The

That readily they *ſhut* and o-
pen might;
Oh who can tell the praiſes of that
Makers might!

Ne can I tell, ne can I ſtay to
tell,
This part's great *workmanſhip*
and wondrous power,
That all this earthly worlds
work doth excell;
And likeſt is unto that *heaven-*
ly tower,
That GOD hath built *for his*
own bleſſed bower, &c.

There is beſides (*not farre a-*
bove) a deſcription of the *teeth*:
which he compares to ſo *many*
watchmen in ſilver armour;
which (for brevity) I omit;
and onely remember this, that
Pliny obſerves *them to be fewer* Plin

and leſſer in Women; to ſhew, hat they are neither *glutto-nous*, nor biting creatures.

One thing more I will adde *viz.* in this turret; the deſcrip-tion of the *cover*; which (be-ing compoſed of *moſt del. cate,* and almoſt indiſtinguiſhable *threeds*) ſhew like a *thatch* *gold*, to allure the eyes and the hearts of the beholders: yea the *King is tied in the raf-ters*; ſaith *Salomon.* Which *cover*, is ſo ample, and ſo *pro-vidently* made; that (at plea-ſure) it may be tucked up (to diſcover the *whole frame,*) and again let down, (to hide it and the modeſty thereof from any luſtfull and too curious eye) which uſe is confirmed unto them, by S. *Paul*, who ſaith; *it is given them for a cov-ring*

1 Cor. 11. 15.

ing, which *ſpeech* gives anſwer
nto that *mad conceit* of *Hila-*
ius *Drudus*: who ſayes *Womens* Hilarius
ng *haires were given unto them* Drudus.
no other end, *but that their huſ-*
nds *might find ſomwhat to bind*
nd *hold them by, while they beat*
em. But S. *Paul* ſaies, it was
r *a covering*.

And thus much briefly for
he *Foundation*, and the *Con-*
ruction of the *Womans* body:
hich is (as *Salomon* ſaies) in
ature like the *Palm tree*.

I haſt to the *Venuſtas* or *or-*
ament, *Exitus acta probat*, ſaith
e proverb: *the end proves*
work: And *Cicero* compares Cicero.
Man that hath lived well,
d is careleſſe to dye well, to
egligent comœdian; that hath
ied well at the beginning;
d is out at the latter end.

This imputation cannot b
laid to the *workman of this bu*
ding : For as he began wi
(laying the foundation firm
ly, and raising the sides largl
so hath he finished it with o
naments as *beautifully*; and su
as are not to be found or
qualled in *men*.

Agrippa. All beauty (saith *Agripp*
is of three sorts; either *Cor*
rall, *Vocall*, or *Spirituall*. A
which, if we search, we sh
find to agree in one; to ad
grace to this excellent bu
ding.

Of corporall beauty. First then let us conte
plate on that which first off
it self to our view; the *be*
corporall: Having (as I sa
made the frame more la
he gave unto it a more p
and amiable colour: An

is not one of the ſlighteſt obſervations, to conſider what *colour* the body of this building carrieth. Seeing *Pythagoras* was of opinion: that the diverſitie of colours proceeded from the ſeverall conditions and diſpoſitions of the body. So that if the body be inclined (by *nature*) to deeds of *will*, it is *ſadly and dully coloured*: if to *bloud-ſhed* and *wrong*; it is ruddie and high coloured. So on the contrary: if to *innocency* and *vertue*, it ſhines and appeares in the *pure colour* of the body. Pythagoras.

From whence *Plato* held, that *colour* was nothing elſe, but a *flame* ſent from the *body*, proportionable to the *ſubſtance* that *owes* it, and the *eye* that *viewes it*. Plato.

But the *colour* in *her*, is ex
preſſed by *Propertius*.

Proper-
tius. *Lilia non dominâ ſunt magis a*
bameâ.
The *Lillies* are not *whiter* the
my *love*.

Yet *Salomon* (one of the be
Men in all the world; who
the *Queen* of *Saba* came (ſo fa
but to ſee) was not like o
of them, in all his royalt
Which pure ſnowie *colour* (th
very *emblem* and *hieroglyphi*
of innocency and purity; is no
(in them) *artificiall*. (For,

Propert. *Nudus amor, formæ non am*
artificem,
Plain love affects not Beaut
made by art:)

Bu

But it is *naturall:* as the former word [*Alba*] carries it. *Album, naturâ: Candidum, curâ fit.*

To this colour there is added a generall *ſmoothnes* over the whole *building*; both of them excelling *Men.* So that, it ſeems, the whole *frame* is no *other*, but a peece of *poliſht Ivory.*

Which only gave *occaſion* to the *tale* of *Pygmalion*, and his *Image* in *Ovid.* Pygmalion.

From whence *Sabinus* picks this obſervation (upon the *ſame place:*) that a *wife of ſo excellent a form, muſt needs be the guift of God.* Sabinus.

This faire *ſmoothnes* (which in *all works* is an excellent and ſingular commendation) will ſhow the *fairer in Woman*; if it

be but compared with the *rude ſhape* of *Man*: who (for the moſt part) is *overgrown* and rough, (like the rude and hairy beaſts of the field.)

Neither hath he the reſt of his *dimenſions*, ſo *round*, *ſoft*, *ſmooth*, or *ample*: But in his *joynts*, *muſcles*, and *ſinews*, is more *ſhrunk*, *hard*, and *dryed*.

So as *her fabrick* ſhews rather as a *new building*; and *his*, like a thing *decayed* by the weather.

And this for the *generall beauty* of the *frame*: but for the particular *Symmetry* of every *ſeverall part*, I will not meddle any further, then onely to ſpeak of thoſe parts (briefly and modeſtly) which they *themſelves* lay open, namely, of the *face*, *hands*, and *breſts*.

First,

Firſt, the very *front* or *Face* of this building (that firſt meets with the eye) confounds it, and will ſcarce ſuffer it to look any further. Certainly, GOD not onely made her body an *epitome* of the *Earth*, for proportion; but her *face* alſo an *epitome* of *Heaven* for beauty: which like ſome cleare glaſſe (or *mirror*) being turned upwards towards heaven, preſents it ſelf wholly full of heavenly figures. The *round forehead* reſembling the *bowing orbes*; the *eye browes*, the *rainbowes*; the *eyes*, the *ſtarres* and *planets*; the red and white of the *cheeks*, reſemble the *faire diſcoloured clouds*; the *frowns* reſemble *ſtorms*; and the *ſmiles* faire weather. *The beauty of the face.*

If *heaven* therfore be beautifull, that *face* (which in ſo *ſmall* a compaſſe contains it) muſt needs be *faire indeed.*

And *this* proves *beauty* to be *heavenly*, and the *daughter of the highest*: For (as ſaith *Anacharſis*) the greateſt gift that God gave *Man*, was *beauty*: For it *delighteth the eye, contenteth the mind, and winneth good will and favour of all men.*

Anacharſis.

So that if there were no more but *this*; *A beautifull countenance is a ſilent and ſufficient commendation of it ſelf.*

Beauty (ſaith *Plato*) is a *Priviledge* and *prerogative* of nature, which hapneth but to a *few.*

Plato.

It is therfore worth the having, ſeeing it is a *priviledge*, and but a few have it. Amongſt

mongſt whom, of *all creatures*, *women* ſeem to be the true owners of it.

For though there be a certain *generall beauty* in all creatures, (as they are made by GOD, and ſerve to *adorn* the whole *univerſe:*) Yet the chiefeſt and moſt delightfull to the *heart* of *man*, is that of *Woman*; which hath in it two *qualities:* For it not onely *delights*, and *warmes*, (like the *Sunne:*) but (ſometimes) to the *reſiſters* and violent contemners, it burnes and conſumes, (like lightning:) according to that of *Guevarra*; *An honeſt Woman* (*beautifull*) *killeth with her countenance.* Guevarra.

And *juſtly* are they ſo puniſhed: ſeeing he, which is a *foe* to beauty, is an enemie to *nature.*

The definition of Beauty of the body.

nature. Beauty corporall is generally, *a good and proportionable agreeing coherence, and compacture of all the severall parts of the body in one faireneſſe*; as it doth *eſpecially* in *Woman*.

But in particular, it ſhineth no where ſo ample, as in the *face* and *countenance*: wherein (as *Laurentius* ſaies) the beams of the *divine Majeſty* ſo ſhine that all other creatures tremble at it, eſpecially in *Women*: for in them all men admire and love it: and all *creatures* elſe feare and tremble at it (like as at fire from Heaven:) nay the Lyon (the moſt fierce amongſt others) feares it, and rages more againſt Men then Women: as giving more honour and reverence unto their countenance

Andreas Laurentius.

Pliny.

nance. For the glory is ſo great; that as the Sunne when it ariſeth upon the high places of the *Lord*, ſo is the beauty of a *good Wife*, the ornament of her houſe.

And as the cleere light is upon the holy candleſticke; ſo is the beauty of her face in a ripe age; The *Symmetrie*, and powerfull ſplendor whereof, hath not onely a property, by opening the hearts of the beholders, to make them diſcover their own ſecrets (as we have examples enow in Scripture, by *Sampſon*, &c.) but it is the diſcoverer of it ſelf and the moſt ſecret affections, diſpoſitions, and paſſions of it own heart. Eccleſiaſt.

Vultus eſt animi Imago; the *countenance* is the Image of the *mind*.

Cicero. *mind* ſaith *Cicero*: And in another place: *Frons eſt animi Janua*; the brow is the gate of the mind, ſo that the gate lets forth the Image; that you may ſoon ſee what the mind is. If therfore the *Image* of the *mind*, and the gate it ſtands in, be ſo faire; ſurely the *mind* it ſelf in *Women* (which is the *ſpirituall beauty*) muſt needs be *faire* and *heavenly*: yea though they ſhould deny it to be ſo, with their *own tongues*, or any *detractor*,

Seneca. for them, *Vultus loquitur quodcunque negas*: the very *beauty* of the *countenance* it ſelf would convince them, and declare it lowder.

But as in the *Heaven*, the *Sunne* and *Moon* (the greateſt lights) beare greateſt ſway; and

and make greateſt ſhow: ſo in the countenance, the *Eyes* ſparkle forth greateſt *beauty*, and declare moſt the effects of our mind. *Oculos natura nobis dedit*, &c. Nature (ſaith *Tully*) hath given us eyes; (as ſhe hath given eares to Horſes, Lions *&c.*) that they may declare the motion of our mind. *Oculus, Lucerna corporis*: the *eye* is the light of the *Body*: and indeed not only the light wherby we ſee what is in others, but the light whereby others ſee what is in us. For (as *Salomon* ſaith) *a wiſe mans eyes are in his head; but the eyes of a foole are in the foure corners of the World*; and rowling every way: So that (it ſeems) *Wiſedome, folly, anger, pleaſure, grief, envy, mirth, ſadneſſe, chaſtity or whoredome*; Cicero.

dome, appeare not from us, in any one part ſo apparently, as in the *eye*, nay in *Women* (in whom indeed they are faireſt and moſt powerfull) they do ſhew certain ſignes of *Barrenes*, and *Fruitfulnes*, which (in that Sex) is greatly to be reſpected, as *Ariſtotle* teſtifieth.

Ariſtotl.

But as they diſcover much in *themſelves*; ſo have they a very great *power* in ruling the *affections* of *others*. For from their *beams* (ſaith *Johannes de Baptiſta porta*) proceeds *health* or *ſickneſſe*, *love* or *hate*, *life*, or *death* to the obje& that they view, according as they earneſtly behold it (either in *love or hate:*) *Neſcio quis teneros oculus mihi faſcinat agnos* (ſaith *Virgill:*) And the ſame is confirmed by *Plutarch:* for (as he ſaith)

Jo Bapt. Porta.

Virgil.

Plutarch.

faith) *The eyes of faire and beautifull Women, kindle fire (like the Sun) in the very hearts and soules of their lovers; though they look not on them but a farre off.*

From whence grew (no doubt) the opinion of *Strato* (the Philosopher) who held that the commanding part of the *Soule*, remained between the *Eyes*: seeing that he saw so great power in them, and their affection. Strato.

But if I should write of all the particular beauties in *womens* faces, I should draw this part (which even already growes too long) much farther then it ought.

Wherefore to conclude this point; take the generall commendation of the *face* (out

And. Laurentius.

(out of *Laurentius*) thus: I the face onely is the particular ſeat of all the *five Sence* (becauſe it is called the Image of the mind.) For in the *brows* loftines; in the *Cheeks*, grace in the *Chin*, majeſty; in the *Forehead*, wiſedome; in the *Viſage*, beauty; and in the *Cheeks* and *Chin*, honeſty dwelleth: in it is the difference of *Age* and *Sex*, and the ſignes of life and death to be perceived, and it is this alone, that allures and winnes the eyes of all *Men:* Therfore it cannot chuſe but be very beautifull. I will but even touch the *hands* and *breſts*; and then proceed to the *beauty* vocall.

The Inſtrument of Inſtruments (the *Hand*) as it is of ſingular

ſingular uſe in the body: ſo deſerves it in *Women*, as ſingular obſervation and commendation. For nature delivering *man naked* into the world; (neither *armed* with *hoof* or *tooth* for his defence) gave him yet two things, wherein he is *armed* far more excellently, then any other creature; that is to ſay, the *mind* and the *hand*. The *one* to *adviſe*, the *other* to *execute*.

The beauty of the Hand.
ὄργανον ὀργάνων.

And indeed, if we curiouſly adviſe with the Palmiſters, we ſhall find the *Mind* written in the *Hand*. For in the *lines* and *circles* therof, (like our nativity in the Starres) is ſet down, the manner of our *diſpoſitions* (be they good or bad.)

Moreover, as the *mind* is written in the *hand*: ſo is it a fit

fit *companion* of the mind. For we may obſerve it to be the chief *agent*, and beſt *interpreter* of our words and meaning: which with lively *action* it ſets forth and expreſſes in ſuch ſort; that if the tongue were *miſſing*, it would moſt aptly ſupply the *place*.

For with it we call unto us; we give *leave* to depart; we *command*; we *intreat*; we *threaten*; we *promiſe*; we *ſalute*; we *ſtrike*; we *give*; we *receive*; we *make*; we *deſtroy*; we *defend*; we *offend*: ſo that it is (in the morall of a *building*) like the guard for defence; the Uſher for entertainment; the ſervant for imployment; the Cater for the proviſion; and the Cook of the proviſion.

This

This excellent and neceſſary part, is in *Women*, much more *delicate* then in Man; and hath qualities *equall to all his*, and ſome farre *above* them: For *ſhe* doth not onely ſuch *groſſer* workes and actions of *meaner* eſtimation, as well as *he*: but expreſſeth all *muſicke*, with as ſwift motion and performance (together with ſuch *arts* and *works* of *curioſity*) by reaſon of the ſlender *ſoftneſſe* and *nimbleneſſe* of her hand; as are too hote for his *fingers*.

But one thing more I will obſerve (out of *Agrippa*) from the hand, for the greater commendation of this creatures *pureneſſe* and *innocency*, (a guift given unto them inſeparable, even in *nature*:) that *let men* Agrippa.

waſh

waſh their hands never ſo often, they ſhall *ſtill foule and trouble the water:* But let a *Woman waſh them* (but once) *clean, and ſhe ſhall after foule it no more.*

To conclude this point: the *hand* (among the Ægyptians) was a *hieroglyphick* of *fortitude.*

And therfore they that require [*auxilium*] help, took hold of the *right hand*; (not of the *left*) which was a *figure* and *pledge* of *faith:* to which may be *alluded*; that as *Woman* was made [*auxilium commodum*] a fit faithfull and right hand help, for Man in all his vocation: So it is even expreſſed in her by *nature.* For as (*Pliny* and *Hippocrates* obſerve) though many Men are oftentimes wholly *left-handed*, Women are *very ſeldome ſo*, or never at all.

Pliny & Hippocrates.

For

For the laſt (I mean) the
reſts. As *in medio conſiſtit vir-* *The beauty of the Breſts.*
s; ſo between the *head* and
nds of this building, remains
o be ſpoken of the *breſts*, the
autifull and vertuous *ſprings*
nd *fountaines*, that not onely
dde *beauty*, but *utility* to the
hole *ædifice*.

The *beſt* commendation of
houſe; is, that it ſtand in a
ood *aire*, and be well *watered*.
The *firſt* of theſe is obſer-
ed to be in this *building*, out
f the *etymology* of her *name*,
by *Bartholdus*) *Mulier quaſi* Bartholdus.
mollis aer propter puritatem; a
weet and pure *aire*.

And the *ſecond* is made good
n the office of her *breſts*:
which are the *ſprings* and *con-*
duit heads, which are com-
mended in their *forme*;
their

their *place*; and their *use*.

First for their *form*: they are round: a *figure* most *capable* of all others; and fittest for them; seeing they must contain (like *fountaines*) moysture for nourishment.

And they resemble in making too little *hills*, or mountains pleasantly garnished with diuparted and streaming *veines* on whose *tops* arise the Conduit heads (in *hew* like *Strawberries*,) from whence proceed the *streames* so much commended, both for *food* and *physick*.

This *form* (imitating the *world*) is very beautifull.

From the observation of which, the *skilfull* beholder shall not onely distinguish the *difference* of *Sex*; but also of

and *health* in *women*; as *Laurentius* noteth.

Secondly, for the *place*: they are not set in the *lower* parts of the body, (as in other *creatures*) but (to preserve *modesty*, and for *comlinesse* sake) in the very breast neer the head, and right against the heart. 2.

For this cause (as *Plutarch* saith) that *women* (being most loving and tenderly *affected* to their children) might at their *greater ease*, in the *earnestnesse* of their love, both *feed* with their *milke*, *imbrace* with their *armes*, and *kisse* with their *lips* their children at one time together: which they could not doe were they placed elsewhere. Plutarch.

Lastly, for their *use*. First, they are to *feed*: and to that 3.

end, they are indeed with *milke*, and ſuch as no other creature hath. For there is no *milk*, (whatſoever) ſo *nouriſhing*, and cheriſhing in *effect*, nor *ſo ſweet* and *honied* in *taſt* as that of a *Woman*. Which *milk*, it *is poſſible for them to have* without the help of *Man* (as *Hippocrates* affirmes.)

Hippocrates.

So that, ſeeing ſhe is compared in *Eccleſiaſticus*, to a *poſſeſſion*: and in the *Proverbs* *preferred* before a *poſſeſſion*: ſhe may well be *likened* to the holy habitation and *poſſeſſion* (the Land of *Promiſe*) which *flowed with milk and honey*: or with *honied milk*, which was promiſed to *thoſe* that feare *GOD*: For ſhe alſo (being indued) is both the *guift* and *promiſe of GOD*: Whoſe *breaſts*

have the properties of a *Poſſeſſion* alſo: Firſt, to *feed*, (as I have ſaid:) Secondly, to *Defend*; for with their round *ſleſhineſſe*, they protect and preſerve the *Heart* from outward *ſtormes*, more ſafely then thoſe in *men*. Thirdly, they do *adorne* the habitation: And therein not onely give *delight*, but ſatisfaction to man.

So that as a *man*, content with his owne *poſſeſſion*, which hee hath *obtained* from the *Lord*; he neither *can*, or ought *deſire* more. (Which is well adviſed by *Solomon* in the *Proverbs*; *Rejoyce with the wife of thy youth, &c. Let her breaſts ſatisfie thee at all times, and delight in her love continually.*

So that both *delight*, *profit*, and *ſatisfaction*, proceeds from

this *form* of hers: as is declared sufficiently in the description of the *beauty* of her *face*, *hands*, and *breſts*. And thus much for the *beauty Corporall*.

Vocall beauty.

For the *beauty Vocall*, which is in *Women*.

It is ſuch as makes them no whit *inferiour* (but rather *ſuperiour*) to *Men*. And it is of good *conſequence* for their commendation.

Firſt then (in generall) for the *voyce*: Though it have neither *dimenſions*, *proportion*, or *ſubſtance*, (whereby it may be ſeen or felt:) yet is it like another *face* and viſage in *Man*, and hath many of the ſame *properties*. For it not only (like the *face*) diſtinguiſhes *Man* from *beaſt*: But *Man* from *Man*; and *Man* from *Woman*

who (being not in ſight) are as well known by their *voice* as *countenance*; and much *ſooner*: (as *Pliny* teſtifies.) Pliny.

Moreover, it is ſo ſingular an ornament to the body; that *Zeno Cittieus* was wont to ſay, *Vocem eſſe formæ florem*: that the *voyce* was the very flower (or chiefeſt *grace*) of a good *form*: For the *eloquence* of the *voyce*, commends the *form*, as much as the *form* commends *eloquence*: Nay, it not onely ſets forth the *form*; but declares the diſpoſition as well as the face: For a *ſoft*, *gentle*, and *tender* voyce, declare a *gentle*, *tender*, and *tractable Soule*, and affection in the *body* that owes it: as that excellent Scholar (*Michael Scot*) hath well obſerved. Mich. Scot.

Wherefore, the *voyce* in *women* (being much more *gentle*, *tender*, and *delicate*, then in *men*) declares, that in the *modesty*, *gentlenesse*, and *sweetnesse* of affection, they far surpasse them. Which may be observed even in this: that *men* also (while they are in their *child-hood* and *infancie*, free from *unbridled* affections, full of tenderneſſe and pitie) are *voiced* like *women*; whom (in *disposition*) they resemble: But (being once grown to more *hardnesse*, and inclined to more unbridled *immodesty*) they change their *voyce* with their *manners*: Whch is observed *not to happen to Women*: whose *voice* continues still in their first pureneſſe and *innocency*.

More-

Moreover, man hath no *uſe* of his *voyce*, that *woman* hath not, and as excellently: For,

Firſt, her *eloquence* is as *ſweet* and plentifull.

Secondly, her *ſpeech* more *pleaſant*, and fluent. And good reaſon: For, ſeeing her *tongue*: is her chiefeſt *weapon* of *defence* therefore ſhe ought to *handle* it the *readieſt*.

Laſtly, their skill in *Muſicke* hath not beene meanely praiſed by divers: But their *means* of expreſſing their skill, (eſpecially, in *voyce*) ſo farre excels above that of *mans*; that all they are ſaid but to *feigne*, that ſeeke to imitate it.

Wherfore *Ovid*, (that well knew what gave an eſpeciall ornament to a good corporall *forme*) above all things Ovid.

adviſed *women* (who are ſo *angel-like voyced*) to learn by *muſicks rules*, to order it: Seeing, in his opinion, it gives them much grace: which he expreſſes in theſe verſes:

Res eſt blanda canor; *diſcant*
cantare *puellæ*:
Pro facie, *multis vox ſua*, Læna *fuit*.

To *ſing* is good: learn that (in any caſe:)
The *voyce* hath oft been broaker to the face.

Beauty ſpirituall.

Laſtly, I ſhould (with like brevity) ſpeak of the beauty *ſpirituall*, and inward. At the *faireneſſe* whereof, you may gueſſe by the Phyſiognomie of the face, and the reſt: But becauſe I intend to ſpeak of their

their *vertues* (which is the *true beauty inward*) by it ſelfe; I will referre you thither.

And (to make this *corporall* and *vocall* beauty compleat with the *forme*) ſee if it hold good with the deſcription of an *abſolute beauty*, in *Paulo Lamazo* (who was a cunning Painter, and could well judge of *beauty*.) Paul Lamazo.

Beauty (ſaith he) is compleat in *forme*, *motion*, and *action* of *head*, *feet* and *hands*.

For the *forme*, you have already heard what it is: For the *motion*, I wil only tranſlate you a piece of *Agrippa*, (who joines it to the *forme*, and ſtands wondring at it:) *Adde to theſe* (ſaith hee) *their modeſt pace and gate*; *their more comely behaviour*; *their more wor-* Agrippa.

thy carriage; together with the *whole Symmetry*; *and order of their whole body*, in *figure* and *habit*, every way *most beautifull*. Not any ſight *in all the order of Creatures*, *being ſo miraculous*; *nor any miracle*, *ſo worthy the ſight*: *ſo that any* (*but a blind man*) *may ſee how God himſelf hath gathered together what beauty the whole world is capable of*, *and placed it in woman*, *that all creatures ſhould ſtand amazed*; and (for many cauſes) *ſhould love and honour her*: inſomuch that not only *men*, but *incorporate ſpirits have very often moſt earneſtly affected*, *and doted on their beauties*. Which is not a *falſe opinion*, but *a truth confirmed by many experiments*. Thus far, *Agrippa*.

If then, a large, ſpacious, and faire building, where nothing

thing is *ſcanted*, nor any *uncomelineſſe* ſeene; but all the *pillars*, *nerves*, *joints* and *cover*, have their full meaſure, ſmoothneſſe, and roundneſſe, in the ampleſt manner: the *eyes*, *fuller*; the *cover* larger; the *face*, fairer; the *gate* and *geſture*, more modeſt, and comely: If (I ſay) all theſe may bee preferred before a *narrow*, *rough*, and *ſcantie* cottage; then may her *body* be preferred and commended before *his*; whoſe joynts, ſinews, and muſcles, are more ſhrunk; and whoſe bones and ribbes, (for want of ſoft fleſh to *cloath* them) are more diſcovered through the whole body, then *hers*.

Which thing is well *knowne* to the beſt and moſt judicious

worke-

workemen: who (if they intend to draw a perfect *figure* indeed) take their *dimensions* from the *womans body*; and not from the *mans*. Which is (in truth) the *faireſt*; and though much more *hard* to imitate; yet much more pleaſant to behold.

And this for the beauty *Corporall* and *Vocall*.

The uſe of Beauty. There remaines the uſe, that redounds unto man for them both: Which is (as moſt things elſe that are for his ſake) of two ſorts, (*Pleaſure* and *Profit*.) From the *voice*; in the *muſique* thereof (to which no other is comparable) hee receives much pleaſure. And though other creatures (as birds) are indued with *muſicall tunes* and voices (in their

ſeverall

ſeverall kinds) for *his delight*: yet hee receives not the *pleaſure of communication*, with *ſence* and *reaſon* from any of them, but from *Woman* onely: yea much profit.

For from *their voice* men learne to frame *their owne*, to be underſtood of others. For in our infancie, we learne our language from them.

Which men (therein not ingratefull) have juſtly termed our *Mother tongue*: but for the *Profits* and *Commodities* that proceed from *their Body* (omitting the *pleaſure* that it gives in the beautious forme) they are ſo great, that *Pliny* is *amazed* to write them, and holds them rather miracles, than *effects of Nature*: ſome few I will recite from him. Pliny.

Firſt,

Philemon.

First for the *roofe* (*or cover*) of this houſe (the haire) which (like *Philemons* thatch of gold) covers a Temple where the *Gods* abide, it is of much vertue: For though Men lay the fault on *woman*, for being over-familiar with the Serpent in the beginning, yet (not onely at that time) was it *promiſed, that her Offſpring ſhould breake the ſerpents head* for amends: But (at this day) *the haire of her head* (being ſacrificed in fire) the very ſmoake thereof drives away all *Serpents* from the place (ſaith *Pliny.*)

Secondly, ſeeing many miſchances and wounds in this world happen unto miſerable Man (who will yet be called and accompted *womans head*;)

there

there is a remedy even from her head appointed for him. *The aſhes of a Womans haire* cures the wounds in the *head:* Nay, it is ſo ſpeciall a cure for *Man* (as he deſcribes it) that it heales even contraries for his ſake. For it takes away the fleſh of *wartes*; and excreſcences in the body, and (contrariwiſe) addes and fills up with fleſh hollow and *eating ulcers.*

Moreover, from the *milk* of the *Breſts*, proceeds not onely nouriſhment to children, but *help* and *medicine*, both to the *eyes* and body of *Man:* Yea even to dumb and reaſonleſſe creatures: For if but a dog taſt of it, he will never run mad. I omit not only the generall benefit, by the moſt neceſſa-

ry

ry difference of Sex. But many other things to the *Physitians*; whom it better becomes to dispute thereof.

Pliny. Concluding this point still with the same *Pliny*, who observes her body to be so naturally inclined to *doe good to man*; that if any thing do but touch her, it shall be a medicine for him: For he affirmes, that if the head be but bound with a *womans haire-lace*, it presently cureth (or much abateth) the grievous paine of the head-ach.

Thus have you heard in the description of the *forme*, what it is like, how beautifull, both *Corporally* and *vocally*:

And lastly, how *helpfull in use* to man.

Which *Section*, you must pardon

pardon in the length; for this argument hath cauſed others to write *whole volumes*; and therfore a few leaves may well be forgiven me.

CAP. VI.

THE next (that comes in order to be handled) is the *name*. 6. *Name.*

Firſt then, that it may appeare, that this obſervation of the *Name*, is no idle nor unneceſſary commendations to the *ſex*:

I will (*firſt*) in generall deliver what the *civill* Law, and the Nations themſelves (both *Jewes*

Jewes & Gentiles) have thought of *names*, their *force*, and *vertue*.

The *Civill* Law hath a *rule*: *Condemnari nemo debet, antequam nomen ejus delatum sit*: None ought to be condemned, before his *name* bee knowne. And their reason is; *quia nomina plerumq; referunt mores illorum, quibus induntur*: because names (for the most part) doe expresse the condition of the *person*, on whom they be imposed.

This reason being (by much *experience*) knowne true; hath made the wisest *parents* among the *Nations*, to have great care in giving of *Names*: and as great respect to *names given*.

Among the *Gentiles*, the *Romanes*, the most Famous) gave not

not the *names* (of *Cæsar*, *Cicero*, *Caligula*, *Scævola*, *&c.* without some speciall *outward*, or *inward* observation of the *quality*, or *appearance* of the *Person*: and to names *given*, they had as great respect. For (as *Pliny* saith) every fifth yeare, they sought out, with great care, *persons* (whose *names* were of good and happy *signification*) to present their *Sacrifices*. Pliny.

More particularly: In giving of *names*, they observed *time* and *number*.

First, for the *time*: They were wont (as *Plutarch* testifies) to impose names sooner on *women children*, then on *men*: and their reason was, (as he seems to affirm) because they came soonest to *ripenesse* and perfection. Which 1. Plutarch.

seems

seems to be granted by the *Civill* and *common Lawyers*: For they make them capable of *inheritance*, *marriage* and *dower*, (with other benefits of Law) sooner, then *men*; as being sooner *usefull* in body and mind, then *they*: Which *Agrippa* observes to be no small *benefit* in nature, (or commendation) unto them.

Agrippa

2. *Secondly*, for the *Number*, which they gave: They were unto *men* (for the most part) three: as *Quintus*, *Fabius*, *Maximus*: *Quintus*, *Horat. Flaccus*, *&c.* but *Women* (ordinarily) had but two: as *Claudia Æmyliana*, (as the same *Plutarch* affirmes.) Peradventure, observing the rule of *Pythagoras*, who held the odde *number* to be *masculine*; and the eaven, *Fœminine*.

Plutarch.

Pythagoras.

Fœminine. From whence he drew a good admonition for the *women* of his time; that, in all their actions, they ſhould be *even* and *ſquare*; according to the *even* and juſt number of their *names*.

But (howſoever the *Roman* Gentiles did ordain:) it is plain, that the ancient *Jewes*, from the beginning, gave great reſpect to *names*, from the example of *Adam* himſelf. For, the *firſt thing* (wherin *God* would try the *wiſedome* of the *Man*, that he had *newly* made) was in giving of *names*. For it is ſaid: that *the Lord brought all the cretures before the man, to ſee how he would call them:* Who (giving them apt *names*, according to their *natures*) did therin firſt *expreſſe* (as S. *Chryſoſtome* Gen. 2. 20.

Chryſoſtome. *ſoſtome* obſerves,) the great wiſedome and knowledge given unto him by *God*, in his creation. Since whence, the diſcreet Parents of the *Jewes*, from the Spirit of propheſie, (or morall *reaſon*) have ſtrove to give names unto their children of ſuch ſignification, as they knew they would be, or deſired they ſhould be in their life and manners.

For example, ſome from their *diſpoſition*, as *Eſau*, (*rough*) *Jacob* (a ſupplanter:) *Jeroboam* (reſiſting:) *Judith* (praiſing.) Some from *Office* or *Calling*; as *Aaron* (a *teacher*:) *Sarah* (a Lady:) Some of *Colour*: as *Edom* (red:) *Naomy* (beautifull.) Some of accidents *at birth*: as *Benoni* (the Sonne of my ſorrow:) *Ichabod* (no glo-

ry

ly, &c.) And many other, which the Scriptures, in divers places take notice and make use of: As in *Geneſis*: *Was he not juſtly called Jacob? for he hath now deceived me theſe two times.* Gen. 27. 36.

And in *Samuel*, *Nabal is his name; and folly is with him*: Whereby may be perceived, that they had alwayes (both in the gift and the uſe) ſpeciall reſpect to *names*, and their *ſignifications*. And indeed, he that will obſerve the *care* was had for the giving of names in the *old Law*: yea, and from the beginning of the World, when *men* were moſt *induſtrious*,) he ſhall eaſily (out of the very *name* almoſt of every particular *Man*, or perſon) read his *diſpoſition*, and the 1 Sam. 25. 25.

whole

whole ſtory of his life; they are ſo full of *propheticall myſteries*.

It ſeemes then (both by *profane* and *divine* obſervation) that *names* both *dignifie* the *perſons*, and expreſſe the *qualities*.

Wherefore we muſt thinke, that *woman* (in the making of whom *God* expreſſed ſo much *art*) cannot alſo want a *name* of as great excellencie, to *adorne* her; and of as vertuous *ſignification* to expreſſe her.

Wherefore (in diſcourſing this ornament of *name*) I will obſerve but theſe *three branches*; and that which ſhall *naturally* ſpread it ſelfe from them.

1. *Who gave the Name.*

Firſt, who gave the name.
Secondly, when it was given.
Thirdly, what it was.

All

All which though they ſeeme in particular to adorne and commend the *firſt Woman* onely; upon whom they were beſtowed perſonally and at the firſt: yet (as the *oyntment* that was powred on *Aarons* head, went down to the *skirts of his garments:*) And as the *firſt names* and *natures*, which were given to the *firſt creatures*, of *heaven* and *earth*, (yea and to man) doe ſtill continue *unto all their kind* unto this day: So all thoſe *names*, *diſpoſitions*, *offices* and *honours*, (impoſed on the *firſt Woman*, in her *Creation*) doe ſtill deſcend (as hereditary glories) unto all her daughters unto *this day*.

Firſt therfore to begin with the *perſon* that gave the *name*.

It was not a *woman* (who might, perchance, have favoured *her own Sex:*) but it was *Adam*; the *Man himself* (that you may see, there was no partiality to hinder the honour it gives her.) For had he found any evill in her nature, or espied the least fault, or inconvenience, in her disposition; it is likely he would have left it in her *name perpetually*; and given her *such a one*, as should have expressed some such *vices*, as *men* do (at this day) with singular *delight*, lay on all the *Sex*, (as derived from their *first mother*) and would (no doubt) have quickly found a time to cast it in her *teeth*. As may easily be gathered from the *after story*: where when he knew not how to excuse

excuſe his owne *diſobedience*; hee could eſpy a *mote* in her eye, at the firſt daſh, and caſt all the blame on the poore *woman*, (who if ſhe offended her husband, did it (as ſome think) in *kindneſſe*, finding the fruit *faire*:) and not of *maliciouſneſſe* (finding the evill:) For *her eyes were not opened, till ſhee had eaten.*

But *Adam*, being at that time (when he *married* her) a Man of the beſt wiſedome and eavenneſſe, (as one into whom God *himſelfe* had newly breathed his ſpirit of *underſtanding* and judgement) impoſed upon her a *name*: which out of the depth of his owne knowledge, he well perceived, ſhee both well deſerved, and beſt *fitted* her diſpoſition: as wee

ſhall ſee hereafter. So that the *perſon* (naming her) being of the contrary *Sex*; and one that would not ſpare her faults, even before GOD, but would have told him to his face; *The Woman that thou gaveſt me, did it:* It may ſeem there was ſmall *favour*: but that it was given even as the truth conſtrained.

If *Adam* (after his fall) had likewiſe had the naming of *himſelf*; (as he had of his *wife:*) no doubt, but that he would have dealt *better* with *himſelf*, then to have been called *Adam*, (*Earth:*) But GOD, to curb his pride, impoſed that *name* firſt on him when there was none elſe to *name* him.

That (thinking humbly of

himſelf

himſelfe) without deſpiſing of the *reſt*, he might give due *names*, (and therein *honours*) unto others, according to their *natures* and diſpoſitions, without *partiality*.

Adam then (the *firſt man*) gave the name unto the *firſt woman*.

But the reaſon why he (rather then the Lord that made her) ſhould doe it, ſeemes (unto ſome) to be this; that the *man*, in naming her *himſelfe* with a good and *ſignificant* name, (according as hee knew, ſhee *deſerved*) ſhould have the greater guilt and ſinne; if that (at any time after) he ſhould either *miſcall*, or *miſ-intreat* her.

Albeit others thinke, that hee thereby expreſſed himſelfe

ſelfe to have greater *authority* over her.

But by that *rule*, ſome women might claime authority over men: ſeeing it is evident in Scriptures, (and elſewhere) that *women* have more oftner given *names to men*; then *men* to *women*: (as is plaine in *Geneſis*, *Iudges*, and *Ruth*, &c.)

And it is more then probable; that as the *man* named the firſt *woman* (that was *made after him*:) ſo the *woman* named the *firſt man*, that was borne after her: For the text ſaies, *Shee bore Caine*, (that is, *a poſſeſſion*:) and ſaid, *I have obtained a man of the Lord.*

Caine, Gen.4.1.

It ſhould ſeeme then, by her interpreting of his name, that ſhee her ſelfe had given it unto him: (As may bee ſeene in the

the examples of *Leah* and *Rachel*; who *named* the twelve Patriarchs; and in the daughter of *Ely*; and in the mother of *Samuel*.

All which (having the privilege of *naming* their ſonnes) gave them names of ſignification, and expreſſed afterwards the *reaſons* that induced them ſo to doe: as *Eva* in like manner had done before them.

If therefore, man may claime authority over *woman* by naming the *firſt* that was *made*: Shee may claime alſo *preheminence* over man, by *naming* the *firſt* that was *borne*.

So that here you ſee, firſt; who it was that gave the name, *M A N*.

Secondly, that he was *one*

who understood what hee did.

Thirdly, *unpartiall* on her side.

And fourthly, that by *giving* it, he bound himself to observe her.

2. *When the Name was given. a Isha.*

Secondly, I observe the *time*, when he gave her *name*. It was *not at once*; but as her *name* was of *two sorts*, (the one of the *Genus* [*a Woman:*] the other of the *Species* [*Eva:*]) so he gave it at *two times*, and upon severall occasions, after sufficient *tryall* and *deliberation*.

The *first* was the *last name* he gave to any thing before his *fall*: And the *last* was the *first name* he gave to any thing *after his fall*. So that in his *felicity his last care*, and in his *misery*,

misery, his *first care* was for the *woman*.

Neither of her names was given by *chance*, or *suddenly*; but by good *advice*, and after good consideration: As *Adam* himselfe would have you know; when he sets downe his *reasons* for them both: (as hee did not in naming any thing *else* before: To the *first* name, his reasons goe *before*; and to the *second*, they come *after*.

For where he first calls her *Woman*, these words following [*because she was taken out of man*] are not the reason; but the explanation of the reason, which goes before: which are these words, [*This is bone of my bone, and flesh of my flesh:*] For when GOD had brought Gen. 2. 23.

her to him; he firſt *viewed* her, and beheld her *well*; and when hee could finde no *fault*: but that (according to Gods promiſe before) ſhe was *Commodum auxilium*, in all things: the very conſideration, that ſhee was alſo *bone of his bone, and fleſh of his fleſh*, grew to be the reaſon of her name; which hee (*after*) explaines, in ſaying: *She was taken out of Man.*

This reaſon therefore goes before the *firſt* name of her *Sex*: to ſhew, that *Adam* (*before* hee named her) had a great care to view and conſider her *nature* and diſpoſition; ere hee could finde ſo *apt a name*, and ſo full of *myſterie* to adorne her. Which till he had *well* adviſed, he gave not.

(β.) For the β *ſecond*, (which was her

her *proper name*) it was impoſed on her *after the fall.* And the reaſon for it, is rendred by *Adam* (*after* he had called her by it, and not *before:*) as if he did acknowledge *that name* to be made to his hand, and without his *ſtudy.* Eva.

And therfore he ſets the reaſon *after* it. For, when GOD had given a promiſe of *life*, in the ſeed of the *Woman:* he could eaſily conclude to call her, the *Mother of the* (c) *living.* So that both were given to dignifie her, in reſpect of the *time.* (c) Chavah. Gen 3. 20.

For as to her *firſt name*, *Adam*, before his *fall*, in his innocency, and greateſt perfection, (when he enjoyed his own *free will*) took great deliberation before he gave it:

it: So for her *second name*, after his fall, (and in his weakneſſe) God himſelfe helped him with a reaſon; that it might bee as *myſticall* as the other.

From theſe circumſtances of the *Time*, I obſerve theſe three things.

a. *Firſt*, in that her two names were *laſt*, *before* the *fall*; and the *firſt*, *after* the *fall*, (which *man* tooke no care to beſtow with ſuch conſideration upon any other creature,) there appeares (as I have ſaid) the *care* and *love* he had to his *wife*, (both in his *happineſſe*, as a *Companion* of his *joy*: and in his *unhappineſſe*, as a *comfort* in his *miſery*:) his minde being (*firſt* and *laſt*) on her.

Wherein he ſhewed a good pre-

precedent for all his children, (even to this day) of *love* and *reſpect* towards their *wives*.

Which, if it were well obſerved; no doubt, but the quiet and *golden world* of time, would againe returne unto us.

Secondly, in that he gave not her *firſt Name*, (when he himſelfe was in *perfection*) without good *deliberation*; and then ſuch a one as much *dignified her*: hee may *herein* teach the reſt of his *Sonnes*, (if they will ever ſtrive to *perfection*) that they never *miſcall*, or give other names unto women, (eſpecially unto their *wives*) but ſuch as ſhall *dignifie* and adorne them. β.

Thirdly, and laſtly; as hee preſumed not to give the *ſe-* γ.

cond

cond name unto her *after* his *fall*, (and in his ſinne and weakneſſe; when his underſtanding was more *darkned*) till he perceived *good reaſon from GOD*; (in that ſhe was the *Mother of life:*) ſo would he teach his children in theſe latter *dayes*, (ſo *full* of ſinne and bould *ignorance*) not to *preſume* in giving any *titles* unto that *Sex:* but ſuch as may (according to *Gods* firſt ordinance) declare them to be, not onely the ordinary *givers*, in our ſelves: but the *continuers* (of our *life* and *name*) in our children and poſterity; till *Adam* and *Eve* riſe again to meet their off-ſpring.

Laſtly, (for the *names* themſelves:) they were of two ſorts, (as I ſaid before,) *Iſha* and

and *Eva*: The *one* generall to her *Sex*: the *other*, proper to her *Person*: Yet both having relation to the *posterity* of her *Sex*; as well as *Ish* and *Adam* have, to the *posterity of his Sex*. 3. *What the Name was.*

In these two *names* are contained *two mysteries*; the one of *this life*: the other *of the life to come*.

But (*first*) of the *Etymology* of these names; and (*after*) of the *mysteries*. 1. Isha, *from* Ish.

We will begin (*first*) with that which was given her *first*: and that was *Isha*, being a name (if wee respect but the bare *Etymology*) derived in the *fœminine gender*, from *Ish*, the name of *man*, according to the *Hebrewes*. Which names, *Tremellius* doth hardly expresse (in *Latine*) otherwise then by *Vir* Tremellius.

and

and *Vira*: And is faine to make an *improper* word, to ſhew their *neerenes* in *Hebrew*.

Wee in *Engliſh*, to expreſſe the *force* of it, may as properly ſay (*Man*, and *Manneſſe*:) or indeed, (*Man* and *Mann's*; that is, *belonging to man*: For ſo it comes *neereſt*. For it properly ſignifies, not a *Woman* alone: but the *woman* of the *man*, (or *mans woman*; or *wife*:) But the *word* which we tranſlate for it, is *woman*: being (as the *other*) the name of the *Sex*; and is *ſignificant* enough of it ſelfe: As we ſhall ſee after.

Notwithſtanding the *firſt originall name* (in *Hebrew*) is moſt of all to bee conſidered: becauſe it was the *firſt* and moſt ſignificant: and that

that was written, אִשָּׁה, *Iſha.*

In the giving of which, *Adam* ſtrove to ſhew the ſingular neereneſſe between *Man* and *Woman*: and (therein) ſufficiently ſhewed the force and ſtrength of his wiſedome. For he ſeriouſly conſidered, (ere he *named her*) from whence ſhe was taken; for what *purpoſe*; for *whom*; and whither ſhe muſt return.

She was taken from *his ſide*; for a *helper* for him; and to his *ſide* ſhe muſt return, [*They ſhall be two in one fleſh:*] So that he muſt forſake Father and Mother for her.

Therefore he concluded, ſhe ſhould be *Iſha*; joyning her unto his own *name*, by *adding* but *one letter*; (as GOD had added and joyned her unto

to

to his *body*, by taking but *one Ribbe*.) So that as her body was taken from, and joyned unto *his*, by *God*: ſo her *name* was taken from, and joyned unto *his* by *himſelfe*. To ſhew, how well hee did approve of Gods *goodneſſe* unto him in this *bleſſing*.

Wherein (as I ſaid) hee *ſtrove* to ſhew how *neerely*, and how *firmely*, man and woman are conjoyned: which cannot ſufficiently in *one word* be rendred by any *language*, ſo well as the *Hebrew*.

But among the reſt, our *language* comes not fartheſt behind, in expreſſing it to the *firſt ſenſe*. For as *he* is *Iſh*, (of whoſe name *Iſha* (the *woman*) is formed:) So *we* ſay, *ſhee* is *Iſha* (the *woman*; or *Womb-man*:) out

Woman, or Womb-man.

out of whoſe *wombe*, *man* is formed: For that is our old *orthography*, as *Verſtegan* witneſſes.

To which I could adde (if if it bee lawfull) a new *orthography* for *woman*, in the *plurall* number; and write, not *women*; but *wee-men*, according to our pronunciation. Seeing indeed we are the ſame, and all of *one* peece.

And this will offend *none*, but ſuch as will have them derived from *woe*, and call them *wo-men*: becauſe they thinke it was long of them wee fell. In which they beleeve they have got a notable *argument* againſt them.

But till I come to anſwere this, let them ſtay their ſtomacks with this old *rime*:

How

How ill did hee his *Grammar* skan,
That call'd a *Woman woe to man?*
For (*contrary*) who doth not know,
Women from *men* receive their *woe?*
Yet love men too: but what's their *gaines?*
Poore Soules! but *travaile* for their *paines:*
Then let them all (in this) agree:
'Tis *woe* from *man*; if *woe* it bee.

It ſhould ſeeme (then) the *name* is not ſo full of *woe* and *deſpite*, as they would make it: For the name of *Woman* hath been held ſo honourable and helpfull, (even in our owne

own *Nation*) that the higheſt *dignity*, that can be beſtowed on that *Sex* (amongſt *us*,) is expreſſed onely in that *name*.

For *Queen* (or *Quena*, as *Verſtegan* writes it) ſignifies but *Iſha*, a *Woman*, or *wife*) and that is all. Queen 1. *Woman or Wife.*

But (to proceed to the originall, *Iſha*:) In it, *Man* and *Woman* are ſo neerely joyned, and made *one*; that it cannot be to us a *diſgrace*, (no more then for our Father *Adam*) to call them *wee-men*; and all one with us, chiefly if we conſider of how great *excellency* the name is; and how great a *myſtery* it containes: For (beſides all this beforeſaid; which may be gathered out of the *neereneſſe*, and *very ſound* of the names;) *Adam* had *The Myſtery in* Iſha.

had a further reſpect: For in this name hee contained a *myſtery*. And ſuch a *myſtery* as containes many other *myſteries* within it.

Amongſt the which, the *myſtery* of *Chriſts* love to his Church, is none of the leaſt: which the Apoſtle calls, *Magnum myſterium*. And that is compared to a *Marriage*. No *marriage* more perfect; nor no couple ſo juſtly kept it, as *that*; and thoſe whom GOD himſelfe perſonally made. And that was the *firſt*: which *Adam* (conſidering) did (in his Wives name) comprehend all the *duties* of Marriage.

Marriage.

To which the conjunction of *Chriſt* and his Church, is *myſtically* compared.

So that as her *body* being taken

taken out of his, became a more *excellent body* then his: so her *Name* (being taken from *his*) became a more *Mysticall name* then his: for from אישה (*Isha*) may mystically be gathered:

First, the *Author* of Marriage. *In which five things observable.*

Secondly, the *Persons*.

Thirdly, the *duties*.

Fourthly, what may best *continue* it.

And *fifthly*, what may *dissolve* and *break* it.

Of all these in particular, briefly, and first of the *Author*. *The author of Marriage.*

The *Hebrew Cabalists* have observed that (in the composition of *Isha* אישה) *Adam* took two *essentiall letters* of the great and divine name [JEHOVAH] that is to say ה and י: *He, and Iod.*

and

Aleph *and* Shinne.

and two other, out of his own name (א and ש:) of which (mingled and put together) he framed and made a *Name* for his *wife*.

In which (by this conjunction) he expreſſed both from whence ſhe was taken, and who gave her unto him: thereby declaring *her* to be taken from *Man*, and acknowledging JEHOVAH to be the *Author* and *ſanctifier* of this *marriage* and conjunction betweene him and his *wife*.

He *and* Jod.

For without the helpe of thoſe two letters (ה and י) *Iſh* and *Iſha*, could not be *joyned* into one name.

So that in her name (thus framed) the *Author* of this, and all other marriages, is ſet downe to be the *Lord* JEHOVAH,

VAH; who joyneth both together: without whom *Isha* cannot consist, nor any marriage or conjunction be lawfull or blessed.

Secondly, the *persons* in marriage are here expressed to be *Ish* and *Isha* [*Man* or *Woman*] both knit in *one name* by *Adam*; as they were knit in marriage by JEHOVAH. 2. *The persons joyned in Marriage,* Ish *and* Isha.

But if we will know more particularly of what quality the persons in marriage ought to be; we must examine what the estates of the first two were, wherein we shall find. *In whom 4 thin gs are considerable.*

First, their *Freedome.* *Their freedome.*
Secondly, their *Perfection.*
Thirdly, their *Age.*
Fourthly, their *Condition.*

First: *Iſh* and *Iſha* were *free perſons* and *uncontracted*, *before* GOD joyned them.

For man could not find a wife for himſelfe, untill GOD made him one; who (though *bone of his bone*;) Yet none of his Wife, till GOD gave her. And therefore *Free*.

So ſhould alſo the conditions of *after-marriages* bee: *Man* ſhould ſeeke for his *Ribb*, (for his *Fleſh* and *Bone*,) yet keepe himſelfe *free and uncontracted*, till GOD bring one (as free) to give him.

Their perfection. Secondly, *Iſh* and *Iſha* were perfect *Man* and *woman*; both for Age, Stature, and health. *S. Auſt.* For as S. *Auguſtine* holds, they were created in that health, ſtrength, and ſtature of body, which wee attaine unto

unto at thirty (our beſt age.) From whence is taught the perfection of that ſtate, as being a thing unfit for the ſicke, weake, or Impotent.

Thirdly, *Iſh* and *Iſha* were neere one age, and hee but a little the older. Which teacheth the equality of age in marriage. *Their Age.*

Age and youth (in extreams) muſt not match; yet the man ought to bee ſomewhat the older; but not much. For the young Woman, that is wedded to an aged man, is not a *married wife*, but a *married widdow.*

So that the perſons muſt not bee children under age; nor thoſe that are twice children for age.

Laſtly *Iſh* and *Iſha* were naked *Their condition.*

ked, and were not aſhamed. Both their minds were ſo free from Sinne, as their bodies were from imperfection or fault. Therefore they needed not bluſh at meeting.

From whence wee may learne, in what *naked truth* and *plain ſimplicity, marriages* ought to bee made in the ſight of GOD: neither of them ſeeking (by diſſimulation) to cloake or cover any cauſe or imperfection that ſhould juſtly hinder, or barre that *holy Conjunction.*

But as *Iſh* and *Iſha* were married in the ſame nakedneſſe they were made; ſo they may alſo be conjoyned in that *naked innocency* and *modeſty* of *mind* and *body*, as they were borne. From whence alſo, they

they may learne, how peaceably they ought to behave themſelves in this holy eſtate; without fighting or unquiet ſtriving; For *Iſh* and *Iſha* were naked.

Man was made ſo, and men are borne ſo: *Nos nudi creati ſumus ad neminem lædendum*, ſaith *Zanchius*: VVee were made naked, that wee ſhould hurt no body. Zanchius.

They that meet and imbrace naked, uncloathed, and unarmed, can intend no hurt, for they are (neither of them) fit to ſtrike or defend.

Therefore when the married remember their *firſt Parents* were made ſo, married ſo, and themſelves borne ſo, they ſhould live in all love; and peaceable concord with

themſelves: For GOD hath neither made nor given them meanes to hurt each other. For the married are joyned by love. And though *Ovid* ſay, *Militat omnis amans*: I rather thinke he meanes, *Militat omnis amens*: For *Propertius* held the truth.

Ovid.

Propertius.

Pacis (Amor) deus eſt, *pacem veneramur amantes.*

Love is a *God* of peace, and lovers love the peace: Therefore all ſtrife and contention, whereby peace may be broke or hindered, muſt be baniſhed.

3. *The Duties of Marriage.*

Thirdly, in אישה, the *Duties* of *Marriage* are contained: Which Duties are (generally and chiefly) two, *Love* and *Propagation of children*: both expreſt by *Commodum auxilium*. Love is firſt, and

Love.

ſeaſons

ſeaſons all the reſt. And it is properly the marrieds vertue; as *Fortitude*, is the *Souldiers*; *Temperance* the *Magiſtrates*, and *Iuſtice* the *Princes*.

And this dutie is expreſſed by *Adam* himſelfe, when hee ſaith: that for her, *Man ſhall leave father & mother, and cleave to his wife; and they ſhall be both one fleſh*: And therfore he cloſed them both in one name: to ſhew that their love (that drew them together into one conjunction, from all others) ſhould never part: But that they ſhould continue together in one perpetuall bond and Societie, as they were taught by their names; which are both tied and knit into one in the *Name of* IEHOVAH *the Lord. God is love*; Gen. 2. 24.

and the *Name of God hath made their names one.* Which teacheth them, that there ought to bee *that love of God, (and godly love)* betweene them, as ſhould keepe them alwayes in beſt affection together.

Procreation For the other duty of *Procreation*, injoyned them by the command of (increaſe and multiplie :) it is herein contained and expreſſed.

For as her name [*Iſha*] (though it was taken out of his name *Iſh*) containes his alſo: So her body (though it was taken out of his) containes his alſo by propagation of the ſame kind.

1 Cor. 11. 12. For as the *woman* is of the *man*; ſo is the *man* alſo by the *woman*, ſaith S. *Paul.*

Which is well expreſſed in our

our *Engliſh Orthography*, before named, of *womb-man*: not diſſenting from that of the *Prophet*; *Mulier circundabit virum.* Jer. 31. 22.

Which (though it was ſpecially meant of our Saviour and the B. Virgin; yet) is it literally true in *nature*.

For all men are contained, bred, and propagated in women; which is expreſſed in this name, *Iſha*: which (in like manner) comprehendeth his *Name*.

4. *What may beſt continue Marriage in its perfection.*

Fourthly, in אישה is contained, what may beſt *continue marriage*, in the moſt commendable perfection: And that is *unity*. Of which they ſhall alwayes be remembred, if they doe but looke on the *Womans name*. For (as I ſaid) Gods *power* made their bodies

one fleſh by conjunction: and *Gods name* made their names, one name, by *interpoſition*.

God is *unity*: And *unity* conjoyned them: ſo that, if they doe but conſider, that (in their converſation) *GOD is in the midſt of them*, it ſhall alwayes be a meanes for them to walke as in his *preſence*, without contention, in all concord and unity: Which is able to eſtabliſh and confirme their holy conjunction, in all peaceable and happy continuance unto the end.

5. *What may diſſolve, & break off Marriage.*

Fifthly, and laſtly; there may bee gathered from this name, (if it bee well conſidered) what may diſſolve and *unknit* this holy knot of marriage. And that is (the oppoſite to *unity*,) *Diſcord*: Which ſhall

ſhall never overcome them, till God (which is *unity*,) withdraw himſelf from them.

And this (I ſay) may bee gathered from the name of *Iſha*, אישה. For take from thence, י and ה (the two eſſentiall letters of the high JEHOVAH; which makes her *Iſha*, of *Iſh*:) and there will remaine nothing but אש (*Ignis*) *fire*: ſo take from *Iſha* (that is, from *man* and *woman* in marriage) the *eſſentiall* and *effectuall bleſſing of* JEHOVAH (the high GOD which preſerves them in *love* and *unity*) and there will remaine nothing, but *fire* and *rage*, *diſcord*, and *jealous contention*; which will ſoone conſume, diſſolve, and diſunite that holy band; and leave them (at the laſt)

Jod and He.

Eſh, fire

in

in danger of *fire eternall*, to their everlasting condemnation.

And as this name [*Isha*] cannot be divided, (in taking *Ish* from *Isha*:) but that the *man* shall remaine *alone*; and the woman without a name: so cannot the firme knot (wherein they were tied when it was given) bee at any time (through *discord*, or *adultery*) dissolved; but the man shall remaine alone, and the Woman without a *name*; at least without a *good one*.

Thus you see how *mysticall* this first name [*Isha*] is (the generall name of woman;) in that, thence may be gathered the *Author*, *Persons*, and *Duties* of marriage; what way best

eſt continue it; and what diſ-
olve it.

A name impoſed upon her
y *Adams* natural and humane
eaſon; and therefore (though
xcellent and ſignificant) yet
containes but a *myſtery of*
arriage: which is an eſtate
ut for *this life*: for *in the life to*
me, they neither marry, nor are
iven in marriage: as our Savi-
ur ſaith.

Wee will therfore ſpeake
ut a word of the *Second name*,
ontaining a *myſtery* of the
cond *life*. Which name,
hough it was pronounced *by*
an; yet, was the reaſon gi-
en by *God*, ere hee impoſed
: And therefore more *di-*
ne.

Her *ſecond* and proper name
as *Eva*: For which if we will
ſeeke

2 Heva, Chava, or Eve.

Concerning these *Etymologies* (which may seem ridiculous to some) I desire the Reader to consider what learned M. *Casaubon* hath said: *Exercitat.* 15 *Num.* 11. Mos fuit hic veterum, sive *Curiositas* (saith he)

seeke *Etymologies*, wee shall finde enow, and their reasons.

First, from our owne language of English, (though little concernes it) *Verstegan* will have it, *Eva, quasi Consimilis*: [*Even*] the same as *all one* with her husband in office, and likenesse. Others (in Latine *Anagrammatize* it from *Eva*, into *Væ*: becauſe (they say) she was the cauſe of our *woe*.

But * *Peter Martyr* thinks, that they are not well in their wits that say so: *Ineptiunt, qui dicunt*, (saith he:) Rather leaning to that of S. *Bernard*; *Eva*

ut in vocibus *peregrinis*, quarũ non *ignorarent* Etymon, satagerent aliquid invenire, quod *earum significationi accõmodarent*. Sic in dictionibus *Hebraicis*, Etyma *Græca* aut etiam *Latina*, patres comminiscuntur: *Non* quòd *veram originem* ignorent (sicut *Multi* hodiè sibi persuadent,) sed ex merâ illâ, quam dixi, *Curiositate*. And this he shewes by instances of the words, *Iesus, Pascha, Levites*, & *Baptisma*. * *Peter Martyr.*

quasi

quaſi Ave; all *haile*: or rather *Avæ*, from *woe*: Belike alluding to that of the *Angell Gabriel*, who (when *he* brought the *newes* from heaven of the *womans ſeed*, that was comming to breake the *Serpents head*) began his *ſalutation* with a *Ave*, [or *Eva*;] to whom it was firſt promiſed, and was now to bee performed with an (*Ave*) all *haile*, all *health*: or an *Avæ*, a cleare deliverance from all *woe* of *ſinne* and *death*.

(a) *Ave*, Rectius ſcribitur *Have*, id eſt, *Vive*. utimonet *Iacobus Cujacius*, obſervationum libr. 1. cap. 15. Etiam *Manutius* teſtatur, *Tò, have*, cum *Aſpiratione*, in probatis libris, ac lapidibus, inveniri. Hebr. *Chajah*, id eſt, *vixit*, viguit. Inde *Eva*, vel potiùs *Heva*, vel Hebraicè, *Chauvah*, ab Adamo ſic vocata, quòd è *Coſtâ viventis* facta, *Mater omnium viventium hominum* futura ſit.

These conceipts, derived from that tongue, let them that pleaſe, pleaſe themſelves withall; for my part, ſeeing *Adam* ſpake no Latine, I can

hardly

hardly beleeve hee had any reſpect to this *Etymology*: but according to his owne *tongue* gave it, (as he interprets it:) becauſe *ſhe was the mother of all living.*

Shee is *Eva* then, *quaſi* life, or *living.*

Notwithſtanding, (not to diſſent wholly from the *former*) this name, and the force thereof, (in effect) is not improperly expreſſed in the former *Ava*: For death (being the end, to which all woe and ſorrow tends) hath (for its oppoſite) life: And *Eva* (being life) may well be turned into *A'va*: becauſe it reſiſts, and expells *woe*; which is the cauſe of *death.*

But to come to *Adams Hebrew Eva*, whoſe *owne* interpretation wee

wee will take and follow: She is ſaid by him to be *living*; or the *Mother of the living*.

In which wee ſee, that this name *Eva*, hath no coherence with either of both his, (neither *Iſh* nor *Adam*,) neither in ſound, nor ſignification.

Iſha (her firſt name indeed) was taken from *Iſh*, (his firſt name) which ſignifies *lively heat, force*, and *vigour*: But her ſecond name [*Eva*;] was not taken from his ſecond name [*Adam*] which ſignifies but *clay* or *earth*.

Somewhat was the cauſe (then) why ſhee was not called *Adama* (of *Adam*) as well as *Iſha* (of *Iſh*.) If wee will find the *cauſe*, wee muſt goe backe to the *Time*. For wee ſaid, that *Iſha* was given before the

the fall, (when man knew of *no life*, but the *Preſent*; wherein he ſhould never have died.)

And therfore (in a *myſticall faſhion*) he framed a name for *her*, from the *beſt* of his; to expreſſe their neere *conjunction* and *office*, for that *time*; beyond which, (as then) hee ſaw not: But afterwards, when his eyes were opened; and that he perceived *two lives*, and *two deaths* before him (the one *temporall*, the other *eternall*;) and no comfort of hope in either of their *preſent names*, (for *Iſha* could not ſerve; ſhe was but a myſtery of *this life*; and *Adam* was *earth*; and to earth muſt returne:) Being therefore at a *Nonplus*, *God* tells him the *Womans ſeed ſhall break the Serpents head.* [*Chriſt*] ſhall overcome

come death, and give eternall life to his children.

From whence being inlightned, hee readily concludes, ſhe ſhall be (not *Adama*, of the earth, but) *Eva*; the *mother of the living*.

From hence then, growes this name: From a *reaſon* given from *God*; and an approving voyce from *man*.

Which is (indeed) a mixture of *Heaven* and *earth* (as it expreſſes it ſelfe:) For the *name* which man gave himſelfe, was but of this life: but when *God* ſhewed him of *a life to come*, he comprehended both in *Eva*.

So that *Eva* is both the mother of the *living on earth*, and of the *life* in *Heaven*. *I am the life* (ſaith *Chriſt:*) and *Chriſt* is the *ſeed* of the *woman*. Joh. 14.

So

So here is *Heaven* and *Earth* met: the *Sonne of God*, and the *ſeed of the Woman*; the *life preſent*, and the *life to come*.

And this is the *myſtery* which then was revealed, but as in a cloud: but ſince hath inlightned the whole world.

Iſha ſeemes (now) to bee of no ſtead; ſeeing in *Eva* the preſent and future life is contained. The preſent life of man ſhee maintaines in procreation, and being the *mother of the living*: and the *future life*, in being the mother of our *Saviour* (who is the *life* it *ſelfe*.)

So that if we raiſe our *ſelves* into the contemplation of the *life* to come, (ſignified in this name, *Eva*) wee ſhall quite loſe *Iſha*. *Mortality* ſhall put on

on *immortalitie*: *Iſha* ſhall bee tranſlated into *Eva*. *Women* ſhall loſe their name of *Iſha*; they ſhall put off the name of their *Sex*: But *Eva* (the name of *life*) they ſhall never loſe.

For in the life to come, they neither *marry*, neither is there difference of *Sex* or *Perſon*; but men and women ſhall receive like bodies, in eternall glory, according to the *ſimilitude of Angels*. In which *likenes* and *ſimiliuude*, I leave them: And forbeare alſo to torment the Reader with any *confutation* of unſavory objections, brought againſt that *Sex*, by the raylipotent *Linderach* (and others) who (it ſeemes) have forgotten that they were ever borne of their *Mothers*.

Luk. 20. 36. ἰσάγγελοι

FINIS.